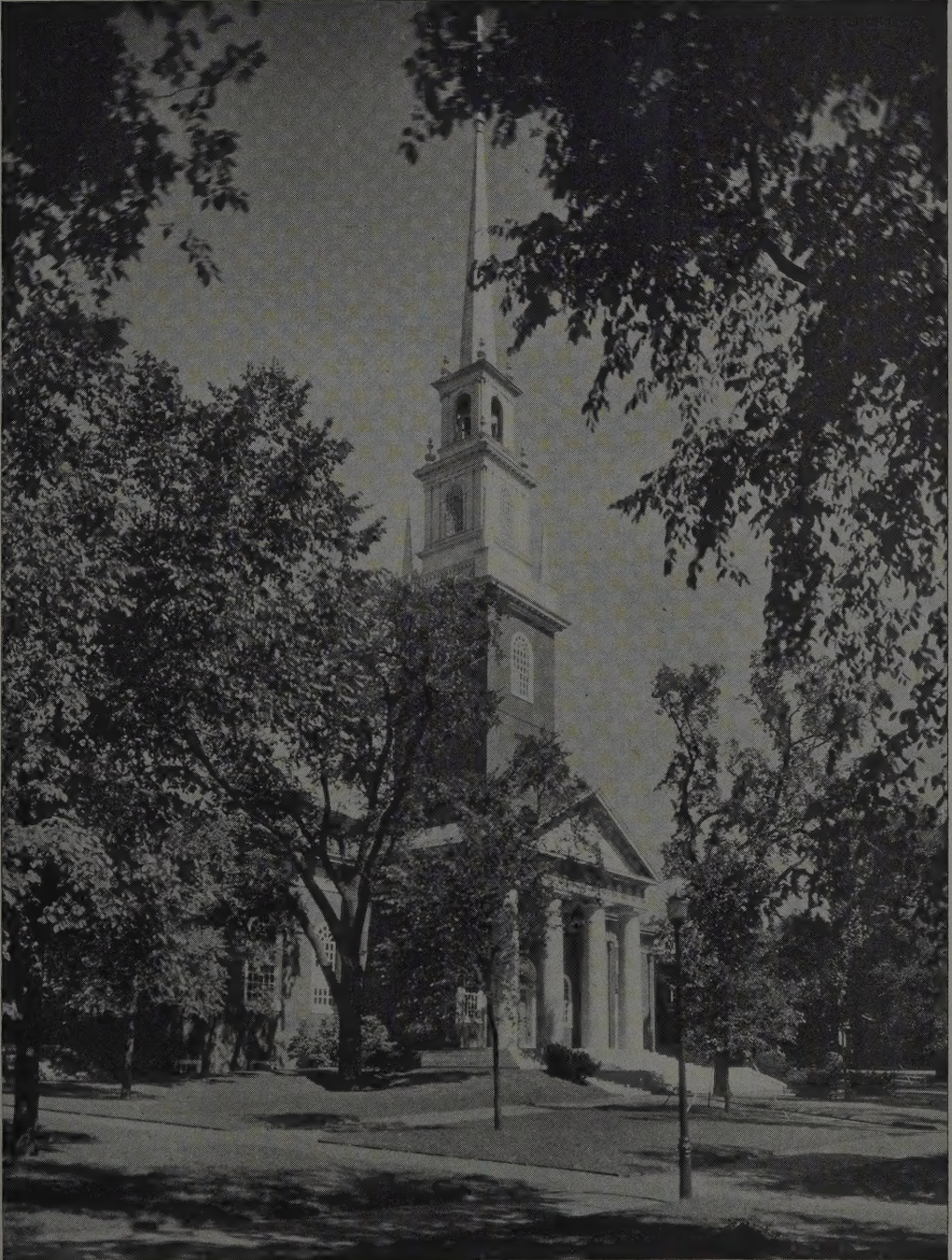


WORLD CALL



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JANUARY, 1935

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*Deceased.

WORLD CALL Week is an annual affair. During this period hundreds of our churches present pageants, plays or programs having to do with this magazine and its mission. This year the pageant drama, "Keeping Up With the News," which was presented at the Des Moines Convention, is available for the use of larger churches. It was written by J. Edward and Florence Moseley of Chicago, and possesses high dramatic merit. "Dusty Idols," a new one-act comedy requiring only six characters, is also available, as well as considerable other material. All of this is gladly sent free to any who request it.

1935 Honor Roll

The list of churches having 20 or more subscriptions to WORLD CALL will be issued early next month. The figures are compiled on the standing of the churches on December 31. We suggest that you make sure that letters containing subscriptions which you want counted to the credit of your church reach us on or before that date.

Excellent Ideal!

Circulation Department,

WORLD CALL:

Enclosed is check for \$10.00 to pay bulk subscription to WORLD CALL for 40 copies each of the issues December, 1934, January, 1935, and February, 1935. It is our hope to continue the plan of securing this number of copies each quarter and circulating each copy to 2 or 3 families in the church.

CARL RUSH,

Member Missionary Committee,

Hillside Christian Church,

Indianapolis, Ind.

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INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Editorial and Business Office, 222 Downey Avenue
Indianapolis, Indiana

Published monthly by the United Christian Missionary Society, Board of Education and Board of Temperance and Social Welfare through the World Call Publication Committee. Members: H. B. Holloway, Percy A. Wood, Roy G. Ross, I. J. Cahill, H. O. Pritchard, Ora L. Shepherd, John H. Booth, F. M. Rogers. Space used by the Pension Fund is on a contractual basis.

Subscription price \$1.25 per year, \$2.00 for two years, net in advance; 15 cents per copy.

Published monthly at Beaumont and Pine Streets, St. Louis, Missouri, for the United Christian Missionary Society, Indianapolis, Indiana. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

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Notices concerning change of address should be mailed to
WORLD CALL, Missions Building, Indianapolis, Ind.

The Threshold

Education Number

Following our annual custom, the January Number of WORLD CALL is dedicated to the cause of Christian Education.

The cover picture of the beautiful new chapel at Harvard University symbolizes the close association of education and religion which has been a characteristic of American life. Harvard was founded in 1636, and during the two hundred and ninety-nine years which have followed it has never departed from its original purpose of providing training for ministers of the gospel.

When J. B. Hunter, who contributed an article to this issue on Kagawa, left that remarkable Japanese leader, he asked him for a message to the ministers of America. Kagawa replied:

"The ministers in your country should lead in the establishment of cooperatives. We must bridge the gap between a capitalistic society and some form of cooperative life to which we are ultimately coming. The best way to bridge that gap is by forming small local cooperatives."

An Important Announcement Concerning Organizational Changes Authorized at Des Moines

Churches should bear in mind that funds intended for the Board of Temperance and Social Welfare and for the Board of Education should still be forwarded to these organizations. Any withdrawal of support from these agencies upon the supposition that their funds now are provided by the treasury of the United Society will impose a hardship on these boards, and eventually upon the reconstituted United Society itself, since the taking over of these functions requires that present support be transferred along with the functions.

Education Day

The third Sunday in January is Education Day. For many years this day has held a prominent place in the calendar of special days in the churches. It is very appropriate that the first special day of the new year should be observed in the interest of Christian education, for the task of Christian education is primary and basic to all the work of the church.

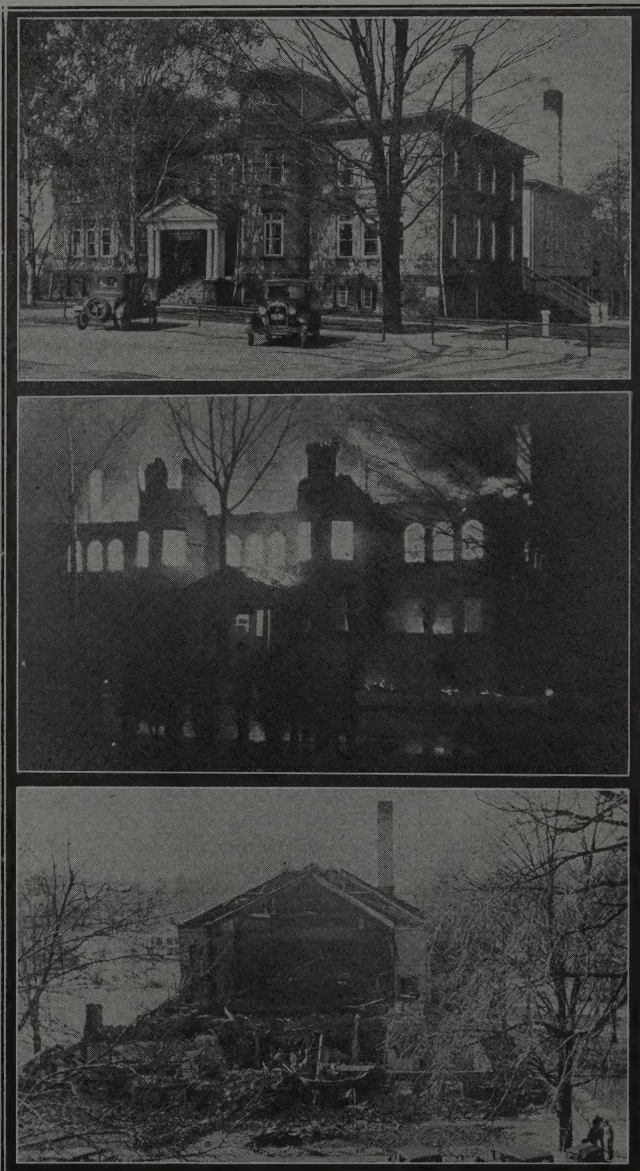
While the day is intended to bring the needs and opportunities of our colleges to the attention of our various congregations there is no compulsion about the matter. Churches are free to support whatever college they may choose. The important thing is that the people be taught the strategic place that education has in building the Kingdom of God and that they be given an opportunity to support this great cause.

For years Education Day has been fostered and promoted by the Board of Education on behalf of the colleges. Churches so desiring may send offerings to the Board of Education designated to any college cooperating with it, or to the Board of Education for its own work.

Increasingly, as the years go by, WORLD CALL is becoming valuable as a source of information on our missionary work and for program material. We provide each year an index of the contents of the magazine, which may be had for the asking. Bound volumes may be had for \$3.50.

An Old Hiram Landmark Burns

Here are three pictures of the administration building: the top shows the building as it appeared before the fire; the middle shows the building during the fire. This picture was taken just about midnight on the morning of Nov. 14. The bottom shows the building after the fire was over, and was also taken on Nov. 14. The building was the center of activities for the social student life, physical education and dramatics, and also contained offices of President Brown and other members of the administrative staff. Its destruction will greatly handicap the college.



WORLD CALL

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VOLUME XVII

JANUARY, 1935

NUMBER 1

Bethany College Installs President

ON DECEMBER 5, 1934, Dr. Wilbur Haverfield Cramblet was installed as the eleventh president of Bethany College. It was a colorful and impressive event. Representatives from sixty colleges and universities were in attendance. Together with the members of the college faculty, the board of trustees and the upper division students, they formed the academic procession which marched from the Bethany Memorial Church to Commencement Hall. All who participated in the procession and the program wore the gowns and colored hoods of the traditional academic costume.

The convocation was held in the historic chapel. Dean W. Kirk Woolery presided over the ceremony. B. R. Johnson, '10, gave the invocation. Dr. Edgar Odell Lovett of the class of '90, for the past twenty-five years the president of Rice Institute of Houston, Texas, gave the address of the day. Honorable W. S. Wilkin of the class of '12, as chairman of the board of trustees delivered the charge to the new president. Dr. Cramblet responded with the installation address. John P. Sala, '97, offered the benediction. The college orchestra, quartettes and glee clubs, under the leadership of Professor Rush Carter, provided the music.

One of the most interesting and impressive parts of the installation services was the granting of honorary degrees to four of Bethany's sons. B. R. Johnson, minister of the Downey Avenue Christian Church, Indianapolis, of the class of 1910 was given the degree of Doctor of Divinity. He and Dr. Cramblet were classmates and are close friends. This was the first time in the ninety-six years of Bethany's history that this degree has been granted. John P. Sala, 1897, for the past nineteen years the minister of the University Christian Church of Buffalo, New York, was also given the D.D. degree. W. R. Warren, 1889, was



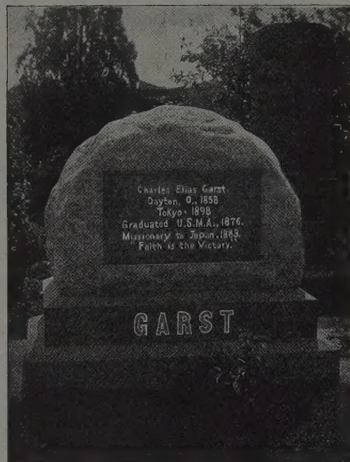
—Portrait by Kossuth.
Wilbur H. Cramblet

granted the degree of Doctor of Literature in recognition of his long and honored service in the field of journalism and special writing. President Lovett, 1890, in many respects Bethany's most illustrious living son, was given the degree of Doctor of Laws.

At noon the guests were entertained in a luncheon party at Phillips Hall. Greetings were brought to the new president from the various official representatives, from the faculty and from the student body. Dean Forrest H. Kirkpatrick presided. The president's reception was held in the afternoon in the men's lounge at Cochran Hall. In the evening Dr. and Mrs. Cramblet entertained a number of guests at dinner.

It was a striking and unusual coincidence that two sons of former Bethany presidents occupied the center of the stage on this occasion. Dr. William Kirk Woolery who presided and who is dean of the college, is the son of W. H. Woolery, the third president of Bethany, whose untimely death cut short a very promising career. The new president is the son of Thomas E. Cramblet who served as president of Bethany for eighteen years and to whose leadership the existence of the Bethany College of today is due.

Dr. Wilbur Cramblet is a graduate of Bethany College, A.B., '10, and of Yale University, Ph.D., '13. After leaving Yale he served on the faculty of the University of Rochester. A few years later he went to Phillips University where he taught mathematics and astronomy, and coached the athletic teams. In 1917 he was named professor of mathematics at Bethany College, and in 1919 was named treasurer. He is a member of the American Association for the Advancement of Science and the American Mathematical Society. Our best wishes and highest hopes are extended to Dr. Cramblet as he takes up this responsible task at Bethany College.



Grave of our first missionary to Japan.
It is in Tokyo

man whose lofty moral leadership rises above the low plains of contemporary life like a gleaming peak wrapped in veils of light.

When I left Japan seven years ago, Kagawa was a national figure. His trenchant novels on the social struggle were already best sellers. His fight to wipe out the slums had reached the halls of the Japanese parliament. When I returned to the Island Empire last August, Kagawa had become a world leader. His battle on behalf of the rights of labor, his championship of suffering farmers, his open defiance of militarism, his international ministry in China and the Philippines, his Kingdom of God Movement and his ardent espousal of cooperation as the method of bringing Christianity to bear on economic injustice had made him a planetary figure. . . .

From Tokyo we traveled by interurban car a half hour into the country, walked a quarter of a mile over a narrow lane between rice fields, and came to a tiny farmhouse almost hidden in a dense grove. To this little two-room cottage, which is worth not more than one hundred dollars, an annex of two small rooms had been joined at a cost of perhaps a hundred dollars more. These serve as library and reception room. Here Reverend R. D. McCoy and I waited.

Presently this famous Christian whose

*Minister, Pulaski Heights Christian Church, Little Rock, Arkansas. Former missionary who revisited Japan last summer.

I Visit Kagawa

By JOSEPH BOONE HUNTER*

SOME people visit Japan to see Fujiyama, that perfect snowclad mountain which hangs like a cone of cloud above the harbor of Yokohama. I revisited that country last summer to see another kind of mountain — a

social work has set a standard for modern times, whose book sales run into hundreds of thousands, who turns his large income into the relief of distress, and lives with his wife and three children on a mere pittance, came walking in from the station. He was wearing the typical cotton suit which his own co-operatives manufacture and sell for about one dollar and a half. Every stitch was wet with perspiration. We shook hands—a firm grip though his hand is small and soft. He placed his face near mine to get an idea of my looks, for his sight is very poor. I told him the purpose of my coming to the Far East and of my eagerness to have a visit with him. He laughingly said, "Well, I am still free, so ask me anything you like."

Since his opening statement referred to his being out of prison I asked why the military forces allowed him, the nation's leading pacifist, to remain free while many opponents of war are kept in prison. I intimated that many of his pacifist friends in the West wondered whether his present policy was one of keeping quiet. "Not at all," he said: "the militarists know that my position on war and Japan's military program has not changed, but the army leaders are afraid of what might happen if they should lock me up." Then he told us that he had just come from the newspaper office which publishes his cooperative magazine. Some weeks before, an edition of this journal had carried a story of his preaching in Shanghai in a church whose pastor and wife and others were killed by Japanese soldiers. He told us that the military authorities had called the editor of this magazine before them four times and demanded an apology, insisting that the story was a forgery, because they did not kill any preachers in Shanghai. Then Mr. Kagawa said: "The interest-

ing thing is that they do not call me. A few years ago they would not have bothered the editor, for it is my story, but they would have put me in jail. Now they do not for fear of an uprising." Then he stated that the five million members of the more than fourteen thousand co-operatives had weathered the depression



A torii or gateway of old Japan

better than the masses generally and that they would enter a decided protest if he should be imprisoned.

I asked about the "Kingdom of God Movement," the five-year evangelistic effort which he has been leading, and for which he has furnished the inspiration. He said that the results had been real. The number of additions to Protestant churches had increased from ten thousand to nineteen thousand per year. But he placed two other achievements as of more importance than these numerical gains. One was the fact that a new sense of unity had come to the cooperating bodies, and the other was the fact that the gospel had been preached in the country villages. Kagawa's heart goes out constantly to Japan's poor millions.

I next asked Mr. Kagawa about slum work, which was his very life for many years. He said that the government had taken over the task of direct relief. This left him free, he said, to take up, or to go on with, other phases: insurance, old-age pensions, medical and hospital co-operatives. He said that he secured the passage of a bill which appropriated twenty million yen for destroying the slums in five of Japan's largest cities and the erection of sanitary dwellings, but added that since this had been accomplished the cities have grown and new slums have appeared on the outskirts. He said that his oldest boy was now finishing middle school and that he expected next year to go back to slum work in Kobe.

Since the primary object of my trip to the Orient was to study the situation in Manchukuo and the problems disturbing the relationship of Japan and China, I asked Mr. Kagawa his opinion of the situation. He said that the invasion of Manchuria was due partly to the sad plight of the Japanese farmers. When officers and men complete their military service and return home, most of them to the farms, there are no jobs. So these men became desperate and forced the capitalists to finance their conquest of Manchuria as a haven for ex-soldiers and distressed farmers. He said that there were two opinions as to what should be done with Manchukuo. One group wants to keep it as a buffer state and develop it for the people living in Manchukuo. Others want that vast area for what it is worth as a realm to exploit.

I referred to the steps by which Korea was severed from the continent and annexed to Japan, and asked whether the same course would not be followed, leading finally to the annexation of Manchukuo. He said that no doubt many expected just that, but hastened to add that more and more people were

afraid of what would be the consequence of such action. He mentioned the fact that since the annexation of Korea three hundred and fifty thousand Koreans had come into Japan and had taken jobs away from the Japanese. He said that the annexation of Manchuria and the removal of immigration barriers which keep these thirty million people from Japan where the climate is mild, wages higher, and general conditions better, would mean the ruin of Japan. "We would be sunk," he said, "for our overcrowded condition would be made infinitely worse." He quoted one of his friends as saying that



Japan's beautiful hospitality is an open gate to friendship

Manchukuo was a cancer in the side of Japan.

In reply to my question concerning the condition of the rural communities, Mr. Kagawa told us of his effort to increase the food supply. He spoke of a novel which he is writing for a magazine which has 700,000 subscribers, mostly country people. He calls this novel "The Land Flowing with Milk and Honey." It is an argument for foresting the hills with nut-bearing trees, and stocking the vast mountain sides with goats and bees. He contends that this would solve Japan's food problem and remove the need of Korea and Manchukuo.

Mr. Kagawa holds his Emperor in high esteem and rejoices in his desire for peace. When the Japanese army was at the very door of Peiping last year it was the Emperor's positive word which prevented the invasion of Peiping. Mr. Kagawa appreciates deeply his sovereign's desire for peace and sees also a possible change in the soldier's attitude toward conquest. He said that the men in the ranks did not want to invade Shanghai, that they demanded that the officers lead the way. He told us that the percentage of officers slain at Shanghai was three times as great as in the war with Russia.

I asked this famous Christian for a message to carry to my fellow-pastors in America. He said: "Tell them to build Christian cooperatives."

What Is a College For?

By HENRY GADD HARMON*

THE purpose of a college is to assist in the direction of the development of personality. When personality is permitted to develop without direction, society pays a dreadful toll. Recently, the press has made much capital of the efforts of the federal government to rid society of certain persons who without doubt possessed native ability, but whose perverted nature guided them into antisocial conduct. There is reason to believe that these same persons might have been developed to contribute to the total social good. Personality, when the term is used broadly, is not the result of chance; it is the result of a complexity of influences; and for a selected group, the college is responsible for a portion of the necessary direction.

The purpose of the college has two phases. It has a utilitarian or vocational phase and an ethical or character phase. At one time it must give one a means of living and give one's living a meaning.

Historically, the vocational side of a college education has been overemphasized. The first American colleges were really professional schools given over almost wholly to the training of a clergy. More recent enlargements of the curriculum have been profoundly influenced by the demands for a greater variety of professional preparation to meet multiplying needs.

The vocational purpose is important. In a world which has been thrown out of gear by overproduction, it is difficult for a young person to find an opportunity to make his contribution. In the world of commerce, the term "well-trained" no longer infers breadth of training. It infers intensity of training.

The question "Just what can you do well?" was never so persistently put to youth. When the answer is unsatisfactory, the result is unemployment with its inherent disintegration of personality brought on by embarrassment, social neglect, and thwarted ambitions. The social psychologists assure us that this is

one of the prime sources of antisocial conduct, and a casual perusal of the origins of most of the predatory movements in world politics will convince one that they have been fostered by just such groups.

If life is to have meaning to one, then one must have a means to sustain life, and thus this becomes a basic problem of the college. It is not assumed that liberal arts colleges will become trade or professional schools, but for the group they purport to serve, it is imperative that they assist one to make a proper vocational choice and then either train him in that vocation or furnish the foundation upon which it can be done. The college does have a responsibility to give one a means of living.

More difficult than the task of teaching one to live is that of teaching one to live significantly. A college realizes its finest obligations when it places emphasis on character development.

Democratic government places a heavy burden on education. Such a government must depend on the total electorate for initiative, responsibility, justice, and vision. The future of democracy lies in the character of its people.

American colleges can point with considerable pride at their achievement in the wide dissemination of information. They have sig-

nificantly enlarged the intellectual acumen of their students. In addition to this, they have added to the sum total of human knowledge at a rate almost beyond imagination. Out of our laboratories have come time- and labor-saving devices that have freed men from drudgery and made life more pleasant. However, from these same laboratories have come new devices for destruction and possible misery. The test of the value of our program of education is whether or not it teaches us to use our newly found abilities for the good of mankind.

The foundation upon which character may be developed is a basically sound philosophy of life. There is a tendency today for students to hurry to an un-



Vespers at William Woods

*Recently elected president of William Woods College, Fulton, Mo.

determined goal. We are prone to sail without a chart. Dazed and dazzled by our own intellectual creations, we continue to move on and hope it is progress. There is certainly a middle ground between the accumulated quest for facts which is typical of today and the aimless contemplation of the Middle Ages. In the midst of our hurried quest there is need to determine where one wishes to travel intellectually, and why and how. One must determine his standard of values and budget accordingly. This knowledge of purpose and goal gives one's motives a reason, and is a characteristic of a poised personality.

From this personal philosophy should spring a fine sense of honor. One is appalled today at the complacency with which betrayal of confidences is viewed. Men in public life are convicted of betrayal of trust, and yet retained in office. A fine sense of personal integrity is too often absent in the products of our colleges. Eloquent testimony to this fact can be found in a study of student accounts at any college. Personal honor is the essence of character.

Initiative and responsibility are important. National leadership should come from its best trained citizens. If education is a cooperative enterprise, then a considerable portion of the responsibility and initiative should be borne by the student. This is not true in the typical teacher-dominated classroom.

The Master was tolerant. Too often the dogmatism of college classrooms precludes tolerance. It is

a national characteristic and an international danger. The well-trained mind and the gracious personality have one thing in common; each respects an opinion contrary to his own. It requires perspective to see both sides of many things, and college training should give perspective to the incidents of life.

Pervading these elements of character and giving charm and grace to life is genuine culture which includes a delicate social instinct. There is a "higher ground" culturally upon which we need to live. There is a mode of action and level of thought upon which a majority of persons will always live, but just as certainly, is there a superior level which should be to all an example. This status is not the result of privilege, but of achievement. It is not a veneer, but an improved grain in the timber.

Space permits mention of but one more essential character-quality. The educational psychologists assure us that one learns through experience. That student is cheated who goes through school without knowing deep spiritual experiences. A man-centered world is stagnant and an ego-centric life is a menace. When a well-trained mind is directed by a noble character in quest of "that mystic rim no foot has trod" then is educational experience on its highest level.

What is college for? To assist one to develop his abilities so that he may realize the greatest happiness for himself and the greatest good for society.

Brotherhood Trouble Shooting

DURING the depression the Board of Church Extension has quietly and without fanfare of trumpets become the brotherhood's "trouble shooter."

In 1934 more than 400 discouraged churches, many torn by dissension, have received help from the capable field staff of this board. The cost of this service, which has kept church doors open that would long ago have been closed, has been carried by the Board of Church Extension. In addition the board, through financial aid to churches with large loans, has made possible the maintenance of a full-time ministry for 56 churches located in strategic centers in 27 states and provinces. This is the most extensive home missionary program of its kind being conducted.

In recognition of this service the 1934 International Convention passed the following action:

Resolution: "We commend the initiative and diligence of the Board of Church Extension during the difficult period following its separation from the U. C. M. S. We appreciate the delicate and critical problems facing the board both because of its recently established separate status and also be-

cause the economic depression seriously has affected ability of churches to meet payments on loans.

"We commend the expanded service program of the Board of Church Extension to the churches holding loans. That many churches have been saved from closing and multiplied thousand of dollars loss, calls for expression of gratitude.

"We recommend to pastors and churches that the separate status of the Board of Church Extension be considered in making up their budgets."

The following named persons were elected by the convention to serve on the Board of Church Extension, for a period of three years: Walter Shirley, M. H. Gray, John H. Booth, Francis W. Payne, all of Indianapolis, Indiana, and Arthur B. Ayres of New Castle, Indiana. The other 10 members of the board whose terms did not expire are as follows: Oreon E. Scott, St. Louis; Joseph W. Hagin, Ashland, Kentucky; Henry L. Erlewine, Marion, Indiana; Harry W. Goodman, Louisville, Kentucky; Wm. F. Rothenburger, Ephraim D. Lowe, Jesse E. Martin, Hilton U. Brown, John Fuller, H. C. Gemmer, all of Indianapolis, Indiana.

The Shakedown in Education

By H. O. PRITCHARD*

WE HAVE come to the shakedown in American education. There are many signs of this fact. For instance, the total economic load in taxes, gifts, and other means of maintaining all the instruments of government and the agencies of public welfare is becoming greater than the American people can or will bear. The decline of giving to benevolences, as every pastor and church leader knows, is one of the most ominous signs of our time. There is also a widespread discontent with the increasing tax burden, direct and indirect, which the people are being forced to bear, and the taxes of tomorrow which must be levied to pay the government borrowings of today means an ever increasing load of taxation. These potent factors mean that the shakedown all along the line is here.

In order to meet the situation the people, sooner or later, are going to demand that economies be made at every possible point. In this inevitable shakedown, education will be no exception and must take its full share of reduction. As a matter of fact the shakedown is already in progress. The state of Indiana offers an illustration of what is going on throughout the nation. In 1930-31 the property tax levied for the schools exceeded sixty million dollars. Whereas in 1933-34 it had shrunk to slightly more than thirty-eight million dollars. Here is a loss in three years of 37 per cent annual income. As a matter of fact the school's cut in 1933-34 is more than forty-two millions of dollars, exceeding the property tax by more than four million dollars. So serious has this situation become that Indiana has levied a beer tax in order to maintain the schools. What a paradox—selling beer to educate the children!

NOW, what is to be done as we face the future? Shall we seriously jeopardize the education of the youth of our land or will we have the good sense to utilize other means that lie at our command? To some of us the latter way seems clearly the path. May I suggest some signposts along the road in the field of higher education?

First of all, we must recognize that all institutions of higher learning rendering a service to the public are public institutions. It makes little difference whether a college is supported by endowments and gifts or by taxation, it is a public institution. These so-called private colleges are rendering an enormous public service and are carrying a large share of the burden of higher education. Without them the total

tax load would be materially increased. It is especially true that those colleges and universities which were and are established by the church are rendering a vast public service. The contributions which Butler, Drake and Texas Christian are rendering to Indianapolis, Des Moines and Fort Worth, respectively, are illustrative of the public character of so-called private colleges. Not only are they saving the public thousands of dollars each year in taxes, but they also are saving the parents of students who live in these communities more thousands each year in expenses. Other colleges are rendering a similar service.

WHY not take account of these facts and cease trying to establish and expand tax-supported colleges and universities as though these so-called private institutions did not exist? A little less ambition for size and numbers in order to get ever increasing appropriations on the part of state-supported colleges and universities would be commendable. On the other hand let the public clearly recognize and acknowledge the public service rendered by these so-called private colleges and universities and support them by gifts and patronage becoming such recognition. Such a procedure would be both good sense and good morals. Sooner or later we will be driven to do so by economic necessity. Why not do it as a matter of economic justice?

We have at last come to the time when our total educational resources must be utilized, if we are to meet the educational needs of the youth of our land. We have come to the day of combinations, coordinations and even mergers of college and university facilities in the interest of efficiency and economy. There are some interesting experiments already going on. For example, Lynchburg College and Virginia Polytechnic Institute are cooperating. V. P. I., some sixty miles from Lynchburg, is maintaining a professor of mathematics and physics on the Lynchburg College faculty. The courses are so arranged that a student can spend two years at Lynchburg College and then go for two years to V. P. I. and complete his technical training for a degree. Here is a tax-supported college and a church-related college so using their resources together as to give the largest educational advantage to the student with the lowest cost. There are many communities in America where wonderful combinations between colleges favorably located could be put into effect. The public which bears the burden should demand that it be done.

*Secretary, Board of Education, Disciples of Christ.

Again colleges should so arrange their educational programs as to render the very largest possible service to their constituencies at the lowest possible cost. In the case of the church-related college this means that they should zealously seek to use their resources so as to do what the state institution either cannot or will not do. As President Cramblet in his installation address at Bethany the other day so well said, "The whole problem of education is being re-studied. In the past educators demanded a uniform product from our educational processes. They are now seeking to approach the problem from a different viewpoint, seeking to study the need and ability of the student."

The paramount need of our time is character education. The Christian educational institution has a unique opportunity to specialize at this point and thus make a contribution past computation. Furthermore as we enter into a new era of American life, it is especially important that men and women be made aware of the social changes which are apt to come and be inspired to help shape those changes into fuller harmony with the social teachings of Jesus. While the church needs preachers, pastors and evangelists, it especially needs laymen and women

who know the mind of Christ and are willing to strive to translate that mind into a Christian social order. Most of our colleges and schools of religion are making great strides in this direction. It is a heartening story.

Last but not least the church must arouse itself to the present situation. Precisely because we have come to the shakedown in education the church has the greatest opportunity to affect education on the one hand and make its own contribution on the other that it has had for half a century. The bold truth is that the church has been retreating from education. Part of our present difficulty is due to this fact. The church cannot forsake education and expect to hold leadership in the moral and social struggle which America is facing. If the church expects to be a worth-while factor in the future let her arouse herself and take her educational task seriously. By utilizing the total educational resources and by church and state working together in the many ways which can be made available, through mergers, combinations, Bible chairs, Schools of Religion, Foundations at state universities, and distinctive Christian colleges—the church can profoundly affect the civilization of tomorrow.



Helen Spaulding

Youth Writer Chosen

Word comes to us at the University of Illinois that Miss Helen Spaulding, state secretary of the women's missionary work in Illinois, is to take work with the United Society in the department of missionary organizations with the beginning of 1935.

Miss Spaulding is equipped to do

a fine piece of work in the young people's division to which she has been assigned. A graduate with honors at Illinois in the class of 1930, she has made a fine record in her leadership in our Illinois state work.

When Helen Spaulding came to us as a freshman in the autumn of 1926 from her home at Pontiac, Illinois, she was marked at once as an outstanding girl. She was elected to the presidency of the Student Women's Class that autumn, and during all her college life she was continually given highest responsibilities.

In her academic work she chose the field of journalism. She achieved success both as a student writer and public speaker. From her freshman year she was a reporter on the staff of *The Daily Illini*. One year she was given editorial responsibility for a special phase of the women's page. Through the four years of her college work she constantly won high rank, both as a student, and in the field of her major activity, journalism. Miss Spaulding was also active in the church at the campus. She was a leader in the student work of the Illinois Disciples' Foundation.

Since her graduation Miss Spaulding has been discharging the duties of state secretary in our Illinois women's work with great profit to the work and with credit to herself. Her contacts with individual workers and groups in the local churches have been consistently helpful. Her vivacious and intelligent optimism has been an abiding inspiration to the Illinois women. She has been a very great factor, also, in the young people's conference work. As in her life on the campus and with the church groups, so in her contacts as state secretary with adults and young people alike, her genial, smiling, sympathetic leadership has won for her the high appreciation of all of us north, east, south and west in Illinois. The United Society is to be congratulated on finding accessible a leader and friend of such proved worth.

—STEPHEN E. FISHER.

Ahoy There Britannic!

By R. H. MILLER*

LEICESTER" and "The Britannic" these together spell "World Convention of Churches of Christ." They should be familiar, oft-repeated words, in the speech of Disciples from now until July 29, 1935, when "The Britannic" sails from New York.

To be in England when summer is there is a thrill that ought to come at least once in a lifetime—but if it comes more than once it is all the more thrilling.

But remember, we are going to a World Convention. We are going not, first of all as sight-seers, but as witnesses. England is accustomed to tourists, especially American tourists. The face on the American dollar has launched a thousand ships, some of them a thousand feet long. But a shipload of Disciples of Christ will cause comment even in tourist-infested England.

Prospective delegates should give consideration to the witness we are to bear both for the churches in America and the churches in Great Britain. There will be many temptations to make the World Convention the occasion for Travel Tours of all kinds. But Travel Tours will not promote the objects of the convention.

Our British churches eagerly anticipate that the coming of fellow-disciples in great numbers from America will strengthen and hearten the cause of New Testament Christianity and promote Christian unity in the United Kingdom.

Much of the first impression will be lost if the delegates arrive in scattered groups. There is a big advertising feature in the idea of the Convention Ship sailing from New York and arriving in Southampton filled to capacity with delegates.

And then there will be the "Floating Convention," the convention on shipboard. Picture the recreational activities on the decks and the companionships of the dining salons, and the assemblies in the great lounges of the ship for lectures and services and the movies. For many no other experience of the summer will leave such treasured memories.

I want to be on "The Britannic" when she comes up to the dock at Southampton to be welcomed by the British Committee. I want to be on the train which



The Britannic

pulls into Leicester with the big American delegation to the World Convention.

We owe the convention committees both in Britain and in America our loyal cooperation in all their plans to make the World Convention a success. They have assumed large obligations depending on our united support. The committees are promoting the convention without funds on hand. Money has been borrowed to pay the current bills. The only source of income will be the convention itself. By going with the convention party on "The Britannic" each delegate, without adding anything to the price of the passage ticket, helps to reimburse the committee and thereby support the convention. The Cunard-White Star Line alone makes this concession.

A variety of convention tours have been planned and announced by the committee.†

Let us make this first World Convention across the ocean a mighty witness for unity, loyalty, and good will. I'll see you on board "The Britannic."

†Full information concerning these tours will be furnished on application to H. B. Holloway, Missions Building, Indianapolis.

Former Editor Honored



W. R. Warren

W. R. Warren, former editor of WORLD CALL and now executive vice-president of the Pension Fund of the Disciples of Christ, received the honorary degree of Doctor of Literature at the recent inaugural services for President Cramblet of Bethany College. Mr. Warren edited WORLD CALL from its inception during the Men and Millions Movement until July 1, 1929. During his editorship WORLD CALL won and retained recognition throughout America as the outstanding journal of its kind.

*Minister, National City Christian Church.

Disciple Books of 1934

By C. E. LEMMON

WORLD
CALL

THIS is the third year that I have used the space allotted to me in the January number of this esteemed magazine to discuss the annual output of Disciple authors. As usual, most of the last year's books were produced by our veteran writers. Lest some of them might chance to read these items—perhaps they are the only ones who will—I must hasten to remark that “veteran” is one of those inclusive terms that may mean anyone from an elder statesman like Elihu Root nearing ninety, to Dizzy Dean who is only twenty-three. The desire for literary expression is one of the most curious of human ambitions. There is no more toilsome occupation than writing. It is sheer drudgery. No device of mechanical invention can take away its labor. The financial remuneration is small, especially in the field of religious writing. These men write because they have a cause to advocate.

There is Burriss Jenkins for example. Surely with a big church in a big city he has plenty to do without taking pen in hand. And yet he has had two books published during the past year. His volume of sermons, *Let's Build a New World* appearing in the Harper's Monthly Pulpit series has already been mentioned in these columns. These sermons are interesting, informal and practical, with a fine literary style that few could imitate and all might well envy. More interesting as a literary venture is his novel, *Hands of Bronze*, put on the market early this year by Willett, Clark & Co. It is a study of social problems in a great city. Why does Jenkins write novels? Does he cherish the secret hope that he may produce a best seller or just is it simply the hunger for self-expression taking command? I am a little doubtful about this book becoming a best seller, although it is the best he has done so far and if he keeps on he may hit the bull's-eye. It is difficult to know what makes novels best sellers. This one is good in portrayal of character, in diction and dialogue, and in the analysis of the problem. Many lesser books have had a wide and continued circulation.

Another pen veteran is Winfred Ernest Garrison. He makes speeches, teaches classes, is literary editor of one of the leading religious magazines of the nation, has much time for cultural activities like music, sculpturing and poetizing, as well as writing books. He now has a long shelf of good-sized volumes, all of them serious works demanding research and documentation. This year it is *Intolerance*, published by the Round Table Press, and for the third time the author has scored a hit by having his book recom-

mended as the first choice of the Religious Book Club. Dr. Garrison is too sophisticated to feel that intolerance has departed with increasing culture and so he sets out thoroughly to ventilate our minds by an objective discussion of all sorts of prejudices and hatreds.

Edgar DeWitt Jones has a volume of sermons published by the Bethany Press called *The Pulpit Stairs*. There is not much change qualitatively from the fine level of artistic and simple expression in the former published sermons of this distinguished preacher. If there is any difference it is that these sermons are a little more self-revealing and perhaps a little more direct in treatment. In other words, the artistry is more nearly perfect because it is less self-conscious.

Cokesbury has been friendly to Disciple writers again this year. B. H. Bruner has published a book of sermons on *Great Questions of the Last Week*. These sermons deal with the questions which Jesus faced in his passion experience. They should be of value to ministers and church workers during the Easter season. Bruner is an industrious writer and his work is always useful and worth while.

Since the death of our lamented Vachel Lindsay our poet laureate is Thomas Curtis Clark. Not only does he write beautiful poetry but his anthologies are doing much to raise the cultural level of our religious life. He has collaborated with Dr. Garrison in compiling a volume called *One Hundred Poems of Peace*. When one thinks of the pageantry and color used to bolster up the war system, he must be thankful to those creative spirits who are developing a liturgy and literature for peace.

Lin D. Cartwright has written his first book called *Evangelism for Today*, published by our own Bethany Press. It is altogether the best book I have seen on this subject. It does not assume, as many do, that revivalism exhausts the theme, but treats of evangelism in its proper setting in modern civilization, from the point of view of the present-day mind, and within the whole life of the modern church. It is substantial in theory and practical in application. This may not be the last word on the subject but it is surely an advanced statement.

The most unique of our new books has been written by Myron Lee Pontius, cultured and capable pastor of the First Church of Jacksonville, Illinois. It is called *When Sorrow Comes* and is a series of meditations of pastoral comfort. It is beautifully done and the little meditations are exquisitely expressed. This is no temporary book but should sell well ten years from now to continue its healing work. Deftly

(Continued on page 44.)

The Church and the New Society

By CHARLES O. LEE*

WE ARE in the midst of a far-reaching social cataclysm. Out of it a new world is emerging. What form will the new society ultimately take? Will it swing to the left and plunge us into a more or less godless communistic control, or swing to the right and land us in a reign of almost equally godless fascism? Is there a prospect that we will eventually adopt some form of state socialism? When prosperity returns, will we forget our ideals and gradually settle back into the old order from which we have, to some extent emerged, and which, in the opinion of quite a number, has been directly responsible for our present plight?

As I see it, the definite responsibility of determining what our new social order is to be must rest with the forces of religion. As religious people we have been basking under the implied social principles of Jesus for almost twenty centuries. We have not only had the opportunity to study these social implications of his message, but we have had his definite command to transform the pagan organizations of society into the spiritual controls found within the kingdom of God. Difficult as the job is to change men from selfish and unsocial beings into a cooperative society where the dominant motive will be to render unselfish service for the good of all rather than to labor for private gain, that job always has been the challenge of the church.

When we realize how relatively rare have been the periods when the world at large has been shaken out of its smug complacency, and how soon it tends to gravitate back into some form of crystallized control, we must not only recognize how opportune is the present time

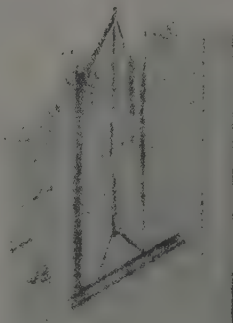
for striking those blows which will tend to shape humanity into its proper setting, but also that procrastination, in this hour of urgency, may render the church impotent for centuries to come. Today public opinion is fluid. Minds which have always been closed are open for once. It is the hour for the church to act.

For one, I am convinced that practically all of the social ills of today run their main root down into the order of individualism and profit-seeking for their chief nourishment. We can talk all we want to about pruning these unsocial growths, so as to keep them under some form of social control; but however much we prune, either by legislation or through public sentiment, they will continually keep growing back, so as to form a menace to the well-being of society.

Take, for example, this economic cataclysm through which we are passing. We are today saying that insecurity is the bane of our existence; that security must be vouchsafed for all, and that such debacles in the future must be exceedingly tamed or exiled altogether.

I am very much in favor of pensions for the aged; for unemployment insurance and for the rehabilitation of those millions of men within our land over forty-five years of age who will have little chance of ever again securing steady work among our industries, no matter how prosperous we may become. I am likewise convinced that we will not permanently return to the hand method of production merely to give such men a job. I believe that the machine is not only here to stay but that we will turn more and more to the machine to handle our drudgery tasks and to speed up production.

But to think that we can meet this social condition through building a finely appointed ambulance corps to care for, as humanely as possible, the wrecks of a



*Executive Secretary, Wichita Community Chest, and a member of the executive committee of the Board of Temperance and Social Welfare.



maladjusted social order, and to think that this is our whole duty in respect to humankind, is an illusion of the most naïve sort.

Mr. Fred Henderson, an English engineer, writing in the June number of the *Survey Graphic*, has dug the dirt away from the roots of this "depression growth," and has revealed its main stem running into the very heart of the old capitalistic system for support. Henderson says that as long as such an order exists, depressions *must* recur. Periodic depressions are the natural flower of such an order. He also maintains that with the speeding up of the industrial order through the machine, such economic cataclysms will tend to occur with more frequency as that speed is intensified.

He maintains that without incessant bankruptcies and wholesale liquidations, the system itself would become so top-heavy with credit, that it would eventually require more than the entire earnings of the world to satisfy the interest due. He likens, under such a system, a given period of prosperity, when the masses pass through a time of illusive security, to the "closed season" for the "fattening of the game," for the inevitable slaughter which is to follow. If Mr. Henderson's contention is correct, neither our standardized forms of charity nor any possible number of new types of insurance plans which man's ingenuity could devise to bring greater security would do more than act as a mere palliative to lessen the suffering caused by a condition basically malignant. During a period of social maladjustment, society must not do less than efficiently bind up the wounds which such an order inflicts, and ease the pain of the afflicted to the greatest possible extent. But a society which stops at this point and views its work with satisfaction has not even begun to grasp the significance of its task.

War

Another evil which has been a grave affliction of our social order through the centuries is war. Believing as I do that war is the antithesis of all the principles sacred to the Christian tradition, I cannot but approve those moves upon the part of the nations to decrease armaments and attempt a better international control of this hideous monster which has levied such a burden of debt and defeated lives upon the world.

But I believe it is becoming increasingly clear to thinking people that, in the last analysis, war cannot be prevented through such maneuvers as disarmament conferences, Leagues of Nations, international agreements, or even the resolutions of peace societies and individuals "not to fight again under any condition."



The Pilgrim church was the center of their civilization

Anyone who thinks that this cancerous growth can be dried up through such actions is as simple in his thinking as the man who believes that justice can be rendered the poor through the medium of charity alone.

War, like depression, runs its main root down into the spring of selfish capitalism for its nourishment. The selfish economic longings and jealousies of nations form the subsoil which gives war its luxurious growth. We rail at such international combines of munition manufacturers as have lately been uncovered by the Senate munitions investigation, but fail to realize that these concerns are merely carrying out the same principles in the war business that many business concerns are doing in the more peaceful trades of the world. After all, I cannot see that it is much worse to kill a man and his family through the quick application of war gas, than it is slowly to starve this same family to death through the more "peaceful" methods of withholding from him a modicum of the good things of life.

John Guntler also says, in the article referred to above, that "war will exist as long as private profits—maybe longer." If this is true, then it throws us clear back into the economic field for an answer to this age-long question; rather than into that of attempting to curb a growth which a more fundamental condition of society creates and will continue to create.

Crime

Crime is another bane of our social order. We talk of the tremendous crime wave in America. We criticize our laws for their multitudinous technicalities in offering loopholes through which the elect and knowing can slip. We harangue our lawyers for their adeptness in finding such loopholes and fighting for delays in justice. We criticize our jury system, both in its organization and the type of men chosen to sit on these panels. We hurl our invectives against our penal institutions for coddling the prisoners. All of these criticisms are good so far as they are just, and as far as

(Continued on page 27.)



Gateway, Bethany College

IT WAS nine o'clock on Thursday evening. The Student Board of Deacons had gathered at the parsonage for its bi-monthly meeting. These ten college men were elected by the student board of governors of Bethany College and the official board of the church. Their character, their church loyalty, and their campus leadership command the respect of their fellow-students. Four fraternity presidents, the editor of the yearbook, and three of last season's football stars were in the group. Each came from one of our churches to Bethany.

This evening, before any business was presented, I threw out a question, "You fellows all attend church when you're at home. Why do you go?" Two reasons emerged. They went, said these young men, because their parents expected them to go. They went also, they continued, because of a feeling of "oughtness." Their consciences consented that it was "right" that they should be there.

These were the reasons which these college leaders offered in answer to my question. A feeling of attraction toward the church was conspicuously absent from their discussion. Church attendance was not spontaneous. Reflection on this fact brings out several reasons.

Students give the church little place in their lives because the church has given the students little place in its life. Their attendance and support has been solicited, but how much of the program in the aver-

When Students Go To Church

By DWIGHT E. STEVENSON*

age church is consciously directed to meet their peculiar needs? Their voices are not heard in official meetings where policies are being determined. They are present largely as audience. Where there are Christian Endeavor Societies, too often their activities are pushed to the margin of church affairs as a whole and receive no serious interest from adults. Many congregations might well inscribe over their doors: "This is a church of adults, for adults, and by adults." Or: "All initiative abandon, ye youth who enter here."

Young people are not foolish enough to think they are capable of determining all the policies of a church. They do not desire this, but they do want to have a share in it. A junior board of deacons to help with the communion each Sunday, to assist in ushering, to share in friendly visitations and the every-member canvass is a step in this direction. There can be a similar organization among the young women. These organizations can sponsor young people's forums on Sunday evenings and present religious dramas in the regular services. Intelligent young people can make the "panel discussion" a means of stimulating thinking and interest in religious topics. They can plan and direct social affairs, for themselves or for adults.

Dogmatic preaching repels students. The mood of this age as well as the perennial mood of youth is hostile to any form of authoritarianism. College students mistrust dogma. Their own thinking is unsettled. They are groping for firm ground, but many have not found it. Dogma, which says, "Believe this or lose your soul," only unsettles them more. They would like to believe it, but they honestly cannot.

STUDENTS come doubting elements in their traditions. They feel guilty because they doubt! They wonder what is wrong with them. How long will it take us to find out that a period of doubt is the price we all pay in making the transition from a secondhand religion to a face-to-face experience of religion? We must learn to search with youth, on the basis of their own reason and experience. Truth will bear searching. If a preacher becomes more interested in guarding and perpetuating some set doctrine than in answering legitimate human questionings and needs, he need not be surprised when his young people leave him to guard and perpetuate it before deaf ears or empty pews.

*Minister, Bethany Memorial Church, Bethany, W. Va.

It has been the custom of one minister's wife for a number of years to ask her husband on Saturday evening, "What are you preaching about tomorrow?" One Saturday she changed it: "Why are you preaching tomorrow?" That is a good question. How many sermons do we ministers get by with simply because they are delivered inside a church! We might try them in a business club, or before a school assembly, or on the steps of the church before a chance assembly of passers-by. Will people listen there? Are we dealing with realities? One of my student deacons said, "It doesn't make any difference whether you go to church or not." Can we prove he was wrong?

Students live in a world whose major problems are concerned with the subduing of an economic order to human uses. Do they get any help on this from church? They face the threat of war and service under arms. What would the church have them do? Each faces personal problems involving his whole future. Does the church help him share and solve them? If their science is of one fabric and their religion of another; if the college deals realistically with the hiatus between the ideal and the real, and the church does not; if the professor counsels with individuals and pastors do not; if classes deal with an actual world and actual present problems, and churches remain preoccupied with the next world—students will pronounce our churches "unreal." And they will desert them.

MY STUDENT deacons had been talking for nearly an hour. I was listening. The discussion took on a more positive aspect. The fact remained that these young people were away from their parents, old habit ties were broken, there was no compulsion of student opinion, and still they and nearly a hundred of their fellow-students did come to church, more or less regularly. They make up half of my congregation every Sunday. Why were they there?

They came to worship! They did not call it "worship." They said they "got something." Questioning them further, I found that they experienced a sense of humility as they sang the hymns and entered into the prayers. Their scattered energies became organized for them. A sense of wholeness returned. The sermon gave them a fresh orientation and stimulated their thinking. They saw things in a new light. When they went out of the church their lives had been stepped up from one level to another. It was good to have been there. The communion service and its period of quiet meditation had been an especial force in lifting them.

"How often does this happen?" I asked.

"Nearly always," was the reply. Their ability to

worship depended on the dignity, smoothness, and intellectual integrity of the service. Ritual helped but only as it was significant and actually relevant. Here was something to go to church for! Right there, in that student group, I made a promise to myself that I would not neglect the service of the Lord's house as a minister. I had rediscovered the power of worship.

THEY came on a search! They came to find something. Life's meanings had become garbled for them. And who can blame them? Even for adults, life yields no very definite pattern today. Numbers of students have said to me, "I can't see that life means anything." But they want it to mean something! They therefore come to church in search for a satisfying philosophy of life. Not to learn facts about a book, or to look forever backward, but to gain an insight into the meaning of their lives. They ask for bread. Shall we give them a stone?

They want an understanding friend! "I think," said the president of this student board, "that every student should have an opportunity for a personal conference with the pastor. Each of them has a problem." Again and again there emerges out of my contact with students the sobering realization that a pastor is practitioner in the cure of souls. But before a pastor can inspire people's confidence, he must become acquainted with them and meet them often. He must be sincere himself. And he must know how to keep a confidence. "Each of them has a problem!"

THEY want opportunities for an honest interchange of opinion! On college campuses an unofficial course in which everyone enrolls is the informal "bull-session." Unplanned, unguided, it begins spontaneously, generally in a student's room. It wanders where it will, dwelling here and there on various questions. Every man is himself; camouflage is torn away. There is something tense and true about the atmosphere.

This informal group can be put to the discussion of religion. A group of a dozen or fifteen, of the same sex, can be gathered in some homelike surrounding. The students must know and trust one another, especially their leader. Immediately an unreserved eagerness to get at truth; a refusal to be shocked by the discovery of truth in unexpected places, and an absolute sincerity become apparent. Sharing and discovery are not only possible; they are inevitable if such a group is wisely led.

Out of such discussions come a deepening respect for the church, a renewed understanding of its mission, and a wealth of personal conferences freighted with treasure for pastor and student alike.



Personalities

By FRA EDGARDUS

ROGER T. NOOE, minister of Vine Street Christian Church, Nashville, Tennessee, has a unique collection of canes. His most prized walking stick is one sent him by Franklin D. Roosevelt—a cane that the President had used, which makes it all the more precious. . . . C. M. Rodefer, affectionately known as “Ted,” a leading manufacturer of Bellaire, Ohio, gives much time and thought



C. M. Rodefer

to the affairs of the Disciples. He serves on many boards and rarely misses a convention. Just now this fine Christian gentleman is convalescing from a serious illness, and is “smiling through” in a Chicago hospital.

Miss Helen Welshimer, daughter of the widely known minister of First Christian Church, Canton, Ohio, is winning fame as a

writer. Many of her articles and poems are syndicated in the Sunday issues of the metropolitan newspapers, and read by millions. . . . Samuel S. Lappin, Central Church, Pittsburgh, is at work on a book entitled *The Romance of the Restoration Movement*—a work which promises a score of colorful sketches of pioneer disciples. . . . William H. Pinkerton, member of a famous family of preachers and himself a gifted expounder of the Scriptures, is spending his golden years in Washington, D. C. He serves as supply preacher, conducts an occasional revival, serves as elder in the National City Church, drives his own speedy car, takes in the ball games in season, and muses much on a book he has in contemplation on “The Holy Spirit.” . . . Louis A. Warren, active for years in the Christian pastorate, has become one of the nation’s leading authorities on the life of Abraham Lincoln. In the field of Lincoln’s parentage and childhood he has no equal. He is editor of *Lincoln Lore* and director of the Lincoln Historical Research Foundation, Fort Wayne, Indiana. He travels constantly and lectures extensively on his favorite subject.

Roscoe R. Hill, Ph.D., Columbia, 1933, is assistant director of the Manuscript Division of the Library of Congress at Washington, and an eminent authority on Spanish American topics and affairs. A member of numerous learned societies and highly honored in scholarly circles, Dr. Hill finds time to teach a Bible

class at the National City Church. . . . Samuel H. Forrer, one-time student at Transylvania and for a while a minister among the Disciples became a Presbyterian, took a course at Princeton, and is now pastor of the large and influential East Jefferson Avenue Presbyterian Church, Detroit. . . . The newly elected governor of Ohio, Martin L. Davey, son of the famous tree surgeon, is a member of the Christian church and active in his own congregation. In 1928 another Disciple, Myers Y. Cooper, defeated Mr. Davey for the Buckeye state governorship. . . . Arthur N. Lindsey, Christian minister at Clinton, Missouri, for many years, and a personality with a punch, has just been elected to the State Senate from his district. Missouri Disciples expect to see him in the race for the Democratic nomination for governor in 1936. He ran for that goal some years ago and although he missed it, polled sixty thousand votes.

One of the old-time Disciples who won fame, an intimate friend of Abraham Lincoln, and apparently lost to our historians was Hon. Edwin D. Baker of Illinois. Lincoln named his second son for this “Prince Rupert of debate.” He was Senator from Oregon when he fell at the battle of Balls Bluff. Mr. Lincoln wrote “Baker is a Campbellite,” and he is a “forgotten man” in the annals of the movement. Why, I wonder?

Frederick D. Burnham, formerly president of the U. C. M. S., now minister of the Seventh Street Church, Richmond, is an accomplished amateur photographer. In truth, he does such beautiful work that the word “amateur” seems scarcely to apply. . . . C. J. Armstrong, Christian dominie at Hannibal, Missouri, has made a special study of Mark Twain and no wonder. That’s Mark’s old town. What memories of Huck Finn, Tom Sawyer, and the ever fascinating “Father of waters”! . . . Frederick Cowin of Ann Arbor specialized in the poetry of Robert Burns, and on the side collects Scotch stories.

It is educational to have a hobby or to perfect one’s self in some special field. I am amazed and delighted as I move about the country among the preachers to find so many of them who have hobbies or special interests that are not only diverting but also rewarding. Some of these hobbies, however, are a bit unusual, as for instance: A friend of mine collects cowbells, another bottles, and possesses over three hundred all the way from tiny vials to huge jars. Beecher, it will be remembered, went in for uncut jewels.



F. W. Burnham



Helen Welshimer

A Good Sermon—But How?

By ELLIS COWLING*

IT WAS Monday morning. I saw an elder of the church come striding across the garden. I wondered what he had on his mind. Then he blurted it out, "Preacher, that was a good sermon yesterday. One thing wrong with it—you didn't tell us how to do it." When he left me to my hoeing, I pondered the words. The sermon had been a plea that Christians be concerned with the creation of a new economic order—founded on justice, brotherliness, mutual consideration and the motive of service. This man—perhaps others—had wanted to set himself to the task. I hadn't told him how it was to be done. Nor was I at all sure how he—a factory worker—could begin.

Was I a gospeler without a gospel? Was I short-circuiting the very idealism I was creating by having no technique to offer?

Shortly thereafter someone gave me a book—*Co-operative Democracy*, by James Peter Warbasse, eminent surgeon and lover of humanity. It contained the story of 28 suffering, unemployed weavers of Rochdale, England, who had in 1843 started a little cooperative grocery store on a capital of \$140. That store was the beginning of Consumers' Cooperation which has now spread into far-flung corners of the earth. It spread in England until today one-half the families of the nation belong to 1,200 cooperative societies handling over one-half the country's retail business. In 1863 the retail societies organized the Cooperative Wholesale Society. The Wholesale today owns 150 factories making everything from bread to automobiles. It possesses coal mines, a fishing fleet, a steamship line, tea plantations in India and Ceylon, vast acres of farm land, and a great bank, second in size and financial importance only to the Bank of England.

ABOUT the beginning of the present century the enlightened Scandinavians appropriated the technique. Today the world is astonished at what they have done with few natural resources to give economic security and opportunity to the masses of their farmers and workers. The organization and growth of the Scandinavian Wholesale Society, which engages in manufacturing and importing for the consumers of Denmark, Sweden, Norway and Finland, has demonstrated the practicality of International Consumers' Cooperation.

Today the movement is found in almost every nation of the globe and the International Cooperative Alliance, organized in 1892, is giving unity and common purpose to the "Co-ops" of 40 countries. At the congress of the Alliance, held during September of 1934, steps were taken to create an International Wholesale

Society which will bind together in a great economic unit the cooperating consumers of the world.

Slowly, surely, practically undisturbed by the world business depression, consumers' cooperation grows—replacing the competitive chaos and profit-making motives of capitalism with orderliness and motives of helping one another. Even in America, where there is a young but husky movement, the process is going on.

THE success of the movement is due to strict adherence to ten great principles. Failure to apply them predestines failure or limited growth. They are: (1) Democratic control shall always be maintained. One man shall have but one vote in the affairs of a cooperative society whether he own a single share of stock or many. (2) Capital invested in a society shall receive not more than the minimum prevailing rate of interest. (Usually 4 to 6 per cent.) (3) If the business makes a net profit, it shall be given back to the consumers—from whom it was taken in the first place—in proportion to patronage. (4) There shall be open membership. Anyone shall be permitted to join a society without regard to politics, creed, nationality or station in life. (5) Benefits shall not go to members alone. Others who trade with the society shall receive their portion of the net profits returned in the form of credit toward their initial share of stock. (6) A percentage of the net profits shall be spent in educating members and prospective members in the philosophy and principles of Consumers' Cooperation. (7) Labor shall be fairly treated. (8) When competing with ordinary profit business no effort shall be made to cut prices. Prevailing market prices shall be charged for all goods and services—in order to build up capital, to prevent undue hostility on the part of competing business, and to stave off costly price wars. (9) Business shall be done for cash. (10) Adequate capital reserves shall be built up to cover all depreciation and in preparation for unforeseen emergencies.

FOLLOWING the reading of Dr. Warbasse's book, with its remarkable story of a world being rebuilt, came two happy years of association with cooperative leaders: At Waukegan, Illinois, where a few years ago a small group of Finnish women started buying milk together and laid the foundations of the Cooperative Trading Company with its five grocery stores, its five meat markets, its bakery and its dairy; at Bloomington, Illinois, where are the headquarters of the Central States Cooperative League—educational arm of the Cooperatives of Illinois, southern Michigan, Indiana and Ohio; in Indiana where the Farm Bureau Cooperative Association, with its hundred thousand members builds for a redeemed rural economy.

*Pastor, Christian Church, Thorntown, Indiana.



Ray E. Hunt

Property and Personality

By RAY E. HUNT*

THE key to the Christian conception of wealth, its acquisition, its distribution, its use, is its effect upon personality.

All other approaches are partial and inadequate. The present economic experience is primarily a depression of personality.

In our day material possessions are essential to a spiritual life. Without them the level of spiritual living declines rapidly. Upon the possession of wealth, some wealth, depends our food, our shelter, our culture, our opportunities of constructive living. The Christian life cannot be lived in the midst of the twentieth-century society unless the one attempting to live such a life has some wealth, either capital which may be spent, or capital from which income may be spent, or the reward of labor. Call it tragic if you like, but the achievement of a spiritual life depends on the material possessions.

A society whose genius makes it imperative that blocs of people have no wealth is of necessity unspiritual for it denies to its people the resources which make spiritual life possible. The minds of men are now preoccupied with material well-being. There is no indication that they will be less so in the near future. The volume of human need is appalling. The secretary of labor reports that there are 6,000,000 undernourished children in America. The development of their personalities is hindered by lack of material substance. The odds are against their becoming a spiritually virile group. It is highly probable that our preoccupation with material substance will become even more absorbing.

In the interest of its spiritual life America needs more wealth, or a more equitable distribution of the wealth she now holds. When society allows the bulk of its wealth to be held by a very few people, it destroys its own spiritual life. To give power over personalities to a few because they hold the wealth of

society is at once a dangerous and un-Christian procedure.

One allies himself with the conservative economists when he dares believe that an average family income of five thousand dollars is possible in America if our wealth was administered in the interests of the whole of society, with a probable unemployed bloc of 7,000,000 who lack adequate resource for spiritual living. The Christian church cannot escape its responsibility in this matter. The centuries-old tendency to make property less and less responsive to the needs of the community and more and more obedient to the will of the individual owner must be studied in the light of Christianity's emphasis upon the supreme worth of persons.

The practice of stewardship will always be an unpopular doctrine in a society that puts a premium upon the possession of wealth by the individual. Those who are defeated in the pursuit of wealth feel that they have nothing to give, and that the social responsibility ought to be borne by those who accumulated more than the average amount of society's per capita wealth. John Wesley endeavored to teach stewardship by this slogan, "Get all you can. Save all you can. Give all you can." But the habits and attitudes of mind which men acquire in getting all they can and saving all they can soon overpowers and strangles the incentive to give at all. Psychologically, the slogan falls of its own weight. The sense of stewardship or of generosity dries up or becomes a sentimental luxury because it is denied by the very processes by which wealth is acquired or preserved. If thought about stewardship begins after men have acquired wealth, its path is a most difficult one.

Whatever form of economic system best serves all the members of society is most spiritual and Christian for that society. If private property acquired by competition survives, no matter how benevolent the competition is, stewardship teaching must include the motives for acquiring wealth as well as the methods of its acquisition and its administration. Churchmen will assert that property may properly be acquired for use. It is only the pursuit of property for the sake of maintaining power over personalities that is un-Christian. They will remember that Jesus did not

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deal with every individual in just the same way. The rich farmer of the parable was called a fool because of his selfish greed. The rich young ruler was asked to dispose of his wealth before he attempted to follow him. And yet there is no recorded word in opposition to the holding of private property on the part of Zaccheus or Simon Peter or John Mark. The words of Holy Writ frequently and solemnly warn against greed, covetousness, the love of money, trust in riches and the love of power.

If the right to the possession of wealth for use is conceded, two other questions must be answered. The first is this, "Can the average individual so discipline himself that he can pursue wealth for use only? Is it possible to apply the Golden Rule to the everyday business practices and acquire enough wealth to give one power over other personalities? Is it possible that wealth costs so much that one cannot afford it even though one might acquire it?" There are those who insist that competition is inherently pagan, that its operation cannot be Christianized, and that Jesus meant exactly what he said about the difficulty of a rich man's entrance into heaven. The church must do some hard thinking at this point.

THE second question is, "Is it Christian to consecrate any portion, any percentage of income gotten by un-Christian methods? Does the end justify the means?" This is another perplexing and heart-searching question the church must face. In large areas of the church's life the ethic of stewardship is that of Jacob. Who wouldn't gladly give one-tenth of all his increase if one could be assured that starting with zero he could come to wealth and power on the nine-tenths? Stewardship isn't a get-rich-quick scheme, and it was not evolved for the sake of giving a selfish grasping man title to nine-tenths of his increase.

It is easier to criticize an existing procedure than to make constructive suggestions. What can the church do effectively to promote Christian stewardship of life and money?

I venture three suggestions. First, that the church carefully study the processes by which men acquire property. Christianity is the champion of personality. The abundant life is in reference to what one is or becomes and not what he possesses. The church's emphasis upon supreme worth of personality must be a basic consideration in the ethic of acquiring wealth. Men before things, persons before profits, always. To be sure, this raises some difficult questions, but that is not an adequate reason for refusing to raise them. The Christian investor is interested in the plant management, working conditions, hours, organization of labor, the wage scale, the lobbies or-

ganized by the company or in which they participate for the selfish influencing of legislation. One thing is clear. Enrichment must be defined in terms of personality. The ultimate test of its morality lies there.

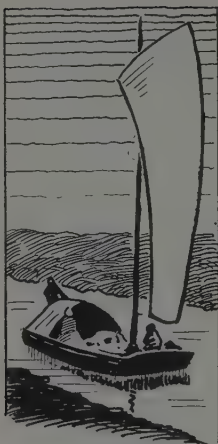
The church cannot afford to accept any portion of a man's wealth if the processes by which that wealth was acquired does violence to its standard of values, particularly if the acceptance of such a portion is construed as justifying an un-Christian or doubtful process. The church must be free to speak her moral judgments. Some are worried lest selfish interests within the church withhold their gifts and jeopardize the possession of cathedrals carrying heavy mortgages. My major concern is that the church save her soul.

SECOND, the church should capitalize upon society's preoccupation with material things, to study the spiritual significance of wealth upon character. Study the subtle power it exercises over men who are its possessors so that they live in constant fear of poverty and in bondage to their own treasure, and the effect of the lack of adequate resource for food, shelter and culture upon the individuals who lack them. "A man's life consisteth not in the abundance of the things he possesseth." It is the abundance of things that jeopardize his life, and likewise the scarcity of things jeopardizes his life and makes it barren. Surely the church can discover an ethical message to a society that denies social security and the abundant life to 40 per cent of its population, and that too when there is enough for all. This, too, is the day of the Lord.

THIRD, let the church teach the stewardship of the whole life and of all material increase. Let it say that all wealth of whatever sort is for use only. Dr. Jowett has well said, "We begin to operate with vital forces when we cross the border into the land of sacrifices. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves and are alive." Let the church create within itself an order of ascetics who will pledge themselves to seek wealth only for use, and who will pledge themselves to live simply and without ostentation, and to allow the Joneses to go their way, to place no value on anything they may have or possess except in relation to the Kingdom of Christ. Ascetics for Christ's sake! As the church succeeds in thus evangelizing its membership, there will be a filled treasury and the terrible inhibitions of poverty and the curse of wealth held for power will disappear.

"If any man would be my disciple, let him deny himself and take up his cross daily and follow after me."





A Peter, Not A Judas

A Chinese story by the author of "Lady Fourth Daughter of China,"
"Mai-dee of the Mountains" and "Back of the Mountains"

MARY BREWSTER HOLLISTER

HERE are the headquarters of the People's Party! See the sign," exclaimed Deh-sing, and the two boys stopped on their way down the narrow Chinese street. "It's here we must go to join the Party!"

"Let's have a look inside first," Tien-lu whispered to Deh-sing as he peered around the half-open door. "If there isn't Pua So-liang, who was expelled from our school last year for gambling!"

"Doesn't he look fine now, though?" Deh-sing was impressed with his glimpse of the group in resplendent new uniforms sitting about the table beyond the little courtyard.

"There's Chua Ging-eng, too," Tien-lu continued in an undertone. "He hasn't been speaking to me since his father was dropped as a preacher and Uncle Chen wasn't. We all felt sorry for the old man, good, faithful preacher that he was. It was nobody's fault, simply that money didn't come from America. But Ging-eng has sworn vengeance on the whole church and Christianity, because his father was dismissed."

"But that has nothing to do with the People's Party," protested Deh-sing impatiently.

"No, it hasn't. But he may think so. Nothing to do but try. Let's go in."

The three youths sitting about the table looked up from their work of writing large characters with brush pens on huge sheets of paper.

"Your business?" asked Ging-eng imperiously.

"We've come to join the People's Party," both boys answered.

"You're from the Shining Truth Middle School, aren't you?" Pua So-liang suddenly waked up from his absorption in poster-making. "That means you're Christians, very likely," he said the word contemptuously. "Christians, running dogs of imperialism!"

"Yes, Chen Tien-lu here, is! To that I can bear witness," Ging-eng shrugged scornfully.

"Yes, I am a Christian. But what has that to do with the People's Party?" Tien-lu bravely held his ground. "Christians are also patriots."

"No!" Ging-eng raised his voice excitedly. "You cannot be a Christian and a patriot! See those

words," he pointed to the poster he was making. "'Down with Christianity!' And we mean it! Christianity is a tool of the imperialistic nations. They send their missionaries to make slaves of us. Look at the foreign concessions, and unequal treaties! See how they control the customs offices! Look at the battleships and soldiers of England and America patrolling our rivers and coast! Christians are the running dogs of thieving tyrants!"

"I hate imperialism and unequal treaties as much as you. And so does our missionary teacher! He says foreign gunboats have no right in China," protested Tien-lu. "I love our country as much as you do."

"If you loved our country you wouldn't be a Christian. You can't join the People's Party unless you renounce Christianity. That's our rule."

"Deh-sing," So-liang used more persuasive tones, "you are not so enamored of the foreign imperialists as your friend, are you? I had my fill of the opiate, religion they force down one's throat. I stayed as long as I could stand it, and then left—"

"Yes, by request," grinned Tien-lu.

"The American teacher flunked me in English last term," Deh-sing suddenly remembered his one grievance.



"See, what's that but cultural imperialism?" said So-liang triumphantly. "We don't believe all they say, so they flunk us. Are you going to stand that?"

"Cultural imperialism, nothing!" laughed Tien-lu. "He deserved it. None of us studied our lessons properly. We were too interested watching the progress of the People's Army coming up from Canton. And

now it's here! We can join China's crusade for freedom," Tien-lu forgot their antagonism in his own enthusiasm.

Tien-lu's levity about his bitter grievance made Deh-sing's anger rise the more. "It is cultural imperialism," he echoed So-liang heatedly. "It should be put down!"

"Yes, down with imperialism, down with unequal treaties, and all the rest," said Tien-lu with fervor. "But you shouldn't include 'Down with Christianity' as a Party slogan," he smiled winningly. "That is not loyalty to our leader, Sun Wen, who was a Christian himself. Surely if a Christian can be our chief, others of us can be his humble followers."

"You heard me say, 'You cannot be a Christian and a patriot.'" Ging-eng rose angrily. "And it means just this—you cannot join the People's Party unless you renounce Christianity!"

"I'm willing! I'll sign!" shouted Deh-sing to whom their excitement had communicated itself. "I will be free as you are. Christianity is an opiate! It is a tool of imperialism. I see it now."

"Sign here then, and here," the three pressed around Deh-sing at the table.

Tien-lu stood aloof, watching Deh-sing, scorn and disappointment mingling on his young face.

"And you, Tien-lu," Ging-eng turned to him. "Do you join the People's Party?"

"It is the People's Party I will join," Tien-lu drew himself to his full height. "Not your inconsequential little anti-Christian Society made up of petty grievances."

He turned pleadingly to Deh-sing. "Deh-sing, you might remember that it was in a Christian school that all of us, even Ging-eng and So-liang here, learned our patriotism. How can you call it an opiate? And Christianity is not a foreign religion, a product of Western nations. Its founder was a man of Asia. Why should you deny a Christ of Asia?"

But argument only served to anger the group.

"He's against the revolution!" Ging-eng exclaimed. "Seize him!"

"You need not touch me," Tien-lu's scorn of them came back. "I will go and quickly!"

"You should change your sign," he could not keep back a taunt at the gate. "People's Party indeed!"

"Counter-revolutionist," Ging-eng snarled between his teeth.

"Are you ready to join in putting down all tools of imperialism?" So-liang cried, turning to Deh-sing.

"Down with everything that is an enemy to China! Down with Christianity," Deh-sing shouted.

"Let's calm ourselves and celebrate our new Party member by a feast at the tea-house," Siong-ming invited them, and they left the headquarters together.

Several days later Deh-sing and the other three came into the Party headquarters armed with paste brushes and paste buckets.

"Every street in the city is decorated with anti-Christian posters. The Christian slaves will have something to look at as they go to church today," Ging-eng said with satisfaction as he sat down.

"We certainly have been busy with our lectures in the schools about religion being an opiate," Siong-ming put down his paste brushes. "Deh-sing knows how to make good speeches."

"I can't see that telling the teachers in the Girls' Primary School they can't have chapel has done any good," So-liang frowned. "They've kept right on having it."

"We must do more than talk and paste posters,"

Ging-eng leaned forward vehemently. "We have hardly shaken the church yet. We must put fear into their hearts. Let's seize somebody, beat him! I'd like to get hold of that counter-revolutionist, Chen Tien-lu. Or a preacher! Ai! wouldn't I?"

So-liang looked at Deh-sing curiously. "You don't seem enthusiastic, Deh-sing? A little of the running dog in you yet?"

"Indeed no! Just give me a chance and you will see!"

Deh-sing walked over to the door to hide his agitation and looked out. Pastor Chen, with Bible and hymn book under his arm, was approaching down the street on his way to church. Eager to prove his patriotism, Deh-sing motioned to Ging-eng and the rest.

"Here comes one of them now, Tien-lu's uncle! Want me to bring him in?"

"Yes, get him!" they chorused.

Deh-sing stepped outside the door and greeted him, "Peace, Pastor Chen. Can you step inside here just a moment? I have a problem for you."

"Why, Deh-sing, peace to you! I always have time for your problems, lad. Of course I'll have a word with you," Pastor Chen's kindly face beamed. Deh-sing turned hastily, leading the way into the room.

The three were waiting for Pastor Chen's entrance. With cries of "Down with the running dog of imperialism," "Down with the preacher-slave of Christianity!" they seized him.

"Renounce your Christianity and we'll let you go free," said Siong-ming.

"Otherwise we'll beat you, put a dunce cap on your head, tie your hands behind you and march you about this city for the populace to behold your shame, and to teach them to beware of Christianity," Ging-eng threatened him.

After the momentary bewilderment of his sudden attack, Pastor Chen lifted his bright face fearlessly, "How can one renounce what is one's heart and life? My Lord Jesus endured a crown of thorns and a cross for me. It is no shame for a Christian to suffer for Him."

"Strike him!" So-liang cried, angered by the poise and calm of this Christian, and seized a cane.

"Deh-sing, make the dunce cap for him, while I tie his hands," ordered Ging-eng.



Deh-sing busied himself making the cap at the paper-littered table, using one of the posters that read, "Down with preachers."

"Away with your Bible and hymn book," Ging-eng flung them from Pastor Chen's hands as he made ready to tie them with rough rope.

Pastor Chen instinctively reached out his hand to save his beloved Book, and the bamboo came down sharply on his shoulders.

"That's what you get, if you resist us," So-liang shouted.

"Bring the cap," Ging-eng commanded, and Deh-sing brought it.

Pastor Chen looked sadly and searchingly at Deh-sing as the boy put the dunce cap on the preacher's head, but Deh-sing avoided the gaze. As they started to march him roughly toward the door, he said to Deh-sing in a moved voice, "It does not matter about me, Deh-sing, my boy. But how could you have denied the dear Master?"

"Ai, a Judas, is he not?" jeered Ging-eng as he shoved Pastor Chen toward the door.

Deh-sing stopped as if he had been struck, and Pastor Chen turned as they reached the door. "No, Deh-sing, not Judas. It was Peter, you know, who denied Him." There was infinite love in his eyes for Deh-sing.

The other three pushed the pastor through the door, and left Deh-sing standing as one stricken. He dropped his head on his arm and stumbled out into the street, going the opposite direction from that taken by Pastor Chen's persecutors.

That afternoon Pastor Chen was back in his quiet study again after his painful and strenuous experience of the morning, refreshing himself with steaming, fragrant tea, when Tien-lu burst into the room.

"Oh, Uncle, I was out at my village Boys' Club all morning and just heard what happened to you. It makes me furious! But Uncle, I expected to find you sick from their abuse." He sat down on the stool beside his uncle.

"Strangely enough I am not even weary. The Master's presence was so real that somehow I forgot my body, bruised and sore though it is."

"But there are cuts on your wrists from the rope," Tien-lu pulled back his uncle's sleeve. "It makes me hot all over!" The boy rose in his anger. "I'm going straight down to the headquarters and tell them what I think of them. I'm not afraid of them. Down with their false patriotism!"

"No, Tien-lu. Calm yourself. We must not return anger and bitterness for wrong done us. Love is the only answer for a Christian to give his enemies,"

Pastor Chen quieted him. "It is hate gone mad that is affecting these lads now. It does not represent the real spirit of the Nationalists. When the fighting is over and the country unified, the truly splendid leaders of the Party will send these youngsters back to school to prepare for true citizenship, and will themselves begin a rule of mature intelligence.

"Then, too, I'm praying that the foreign nations will revise the unequal treaties with China, and take from Christianity the stigma that so-called Christian nations have placed upon it by treating China in an un-Christian way."

"Yes, that is a weapon in the hands of the anti-Christians. But Western Imperialism is not Christianity." Tien-lu strode the short length of the study. "But to return to you! At least let me find Deh-sing, and speak my mind to him. I heard the despicable part he played."

"Yes, Tien-lu, find Deh-sing, but not with anger in your heart. Go tell him that we love him still."

"How can I?" Tien-lu said impatiently. "I hate a coward and a turncoat. To say nothing of a Judas who betrays such a friend as you. You have treated him just as you have treated me since first I became friends with him. He even called you uncle—"

"Ah, Tien-lu, you must not say 'a Judas.' I reminded Deh-sing that it was Peter who denied Jesus. I rather think Deh-sing feels sorry. If you could find him and bring him here, perhaps some day there would be a Pentecostal Peter for China and her Church. You are a bit like Peter yourself, Tien-lu, so hot-tempered and impulsive."

"Yes, Uncle, I know it," Tien-lu's mood softened. "I was rather insufferable myself, that day at headquarters, jeering and laughing at them. I sometimes feel I goaded Deh-sing into doing what he did."

"We are all prone to mistakes, Tien-lu, even when we are trying to be loyal to our Christ," his uncle put his hand on the boy's arm. "You will go and hunt for Deh-sing, won't you?"

"I suppose so, if you want me to," the boy started reluctantly for the door. "Why, here is Deh-sing himself!"

Deh-sing, his head bowed, went past Tien-lu unseeing, straight to Pastor Chen's side. "Uncle Chen, will you ever forgive me? I cannot forgive myself. Like Judas, I betrayed you."

"Ai, lad, the Master has forgiven you, and I have. Do not feel too badly. Today, as I shared my Lord's suffering, I saw you as a repentant Peter, not a Judas. Go now like Peter and feed the Lord's sheep, not the husks of hate, but the nourishing corn of love."



Facts and Figures About Japan

Including Korea and Formosa

Size: 5 large islands and many small ones; 47 prefectures with 104 cities, 1,700 towns, and 10,109 villages; total area—265,129 square miles.

Population: 83,456,929 (438 to the square mile); fourth most densely populated country in the world.

Religions: *Shinto*, combining nature worship with ancestor and hero worship; 125,608 shrines; 15,199 priests.

Buddhism entered A.D. 55; 71,310 temples; 54,904 priests; 49,500,000 adherents.

Confucianism, a code of ethics accepted by many educated people.

Christianity—First Catholic Mission, 1549; first Protestant Mission, 1859; Protestant churches—2,205; Japanese pastors—2,518; members—230,000.

Christian Missions (Japan proper—not including Korea and Formosa): Mission boards represented—60; missionaries—1,130 (ordained men—276, single women—465); Japanese workers—4,807 (ordained pastors and evangelists—1,495); stations—108; out-stations—764; organized churches—2,205; communicants—185,387; added last year—15,510; total constituency (including Roman and Greek Catholics)—350,000.

Contributed by Japanese Christians (in 1932)—Yen 2,364,148.

Sunday school enrollment—42,800.

Christian school enrollment—42,800.

Roman Catholic church—79,983 adherents.

Greek Orthodox church—38,104 adherents.

Disciples of Christ Mission: Entered Japan 1883.

Akita station opened—1884. Evangelistic work; 2 kindergartens.

Tokyo station opened—1890. Evangelistic and educational.

Akita reopened—1895.

Sendai station opened—1898. Evangelistic.

Osaka station opened—1899. Educational and evangelistic.

Sendai station closed.

Fukushima station opened—1914. Evangelistic; 1 kindergarten.

Bible and Middle School in Tokyo founded—1903. Present student enrollment about 400.

Margaret K. Long School in Tokyo founded—1905. Present student enrollment—500; self-supporting since September, 1933.

East Tokyo Institute opened—1919. Only piece of social service work, including kindergarten, dispensary, and preaching place.

Christian and Non-Christian Forces in Districts Where Disciples of Christ Work

	Population	Number of Christians	% of Pop.	Number of Churches	Japanese Pastors	Mission Workers	Disciple Churches	Disciple Pastors	Disciple Missionaries
Akita	1,018,100	649	0.06	20	18	5	7*	4	
Fukushima	1,549,900	2,254	0.14	55	38	5	4†	2	
Tokyo	5,954,900	27,005	0.45	312	250	303	5	5	4
Osaka	3,824,300	13,210	0.35	126	101	42	2	2	

	Buddhist Temples	Priests	Shinto Shrines	Priests	Gov't Schools	Gov't Social Inst.	Christian Schools	Disciple Schools
Akita	677	549	1,307	317	835	120	5	2‡
Fukushima	1,613	921	4,138	455	1,415	198	9	1‡
Tokyo	2,543	2,046	1,847	423	1,737	1,250	122	5§
Osaka	2,789	2,232	662	393	1,011	518	43	1‡

	Christian Social Work	Disciple Social Work	
Akita	4		*Includes 2 churches in another prefecture but belonging to Akita district.
Fukushima	1		†Includes 2 churches in other prefectures but belonging to Fukushima district.
Tokyo	107	1	‡Kindergarten.
Osaka	20		§3 kindergartens, 2 schools.



The women of Japan rip their kimonos before washing them. The ironing is done by drying them on a board.



—Paul's Photos.
Problem: To keep from smiling when looking at these lads.



Graduating class of the Sei
Mrs. Thomas A. Young in the
Y



Two Japanese maidens serving tea



This is how your Japanese parasol was made



Braiding hemp for women's hats in America



Annual meeting of the Central Japan
Ira D. Crewdson, now at Ca

On
Th
Ja



le School, Tokyo. Mr. and
ith President Hirai at Mr.



—Paul's Photos.
Japanese children of a Tokyo play-
ground.



—Paul's Photos.
When are all men brothers? Answer:
When they are fishermen.

our
gh
n



Silkworms being fed mulberry leaves



This rice is being carried away to be dried



News Agency, held at Omi-Hachiman.
u, Mo. stands at the right.



Baptismal service conducted by Mr. Ishida, pastor of
Seijo Church of Christ, Tokyo

For Your Japan Study

Study and Reading Books

Adults, Young People, Seniors

SUZUKI LOOKS AT JAPAN, by Willis C. Lamott. Cloth, \$1.00; paper, 60 cents. The general adult study book, a vigorous interpretation of the complex life of Japan today.

A COURSE FOR LEADERS OF ADULT GROUPS STUDYING JAPAN, by T. H. P. Sailer, 25 cents. Plans and procedure for a general course.

JAPANESE WOMEN SPEAK, by Michi Kawai and Ochimi Kubushiro. Cloth, \$1.00; paper, 50 cents. A message from the Christian women of Japan to the Christian women of America, a study book for women's and young women's groups.

HOW TO USE, Leader's Guide for Japanese Women Speak. 15 cents.

TYPHOON DAYS IN JAPAN, by Robert S. Spencer. Cloth, \$1.00; paper, 60 cents. Planned especially for the senior high school age but splendid also for young people and adults.

A COURSE ON JAPAN, by John Irwin. 25 cents. For young people and seniors based on several new books. Includes fine suggestions for social affairs.

CHRIST AND JAPAN, by Toyohiko Kagawa. Cloth, \$1.00; paper, 50 cents. A study of Japan and her people, the most recent book by this great Christian leader.

WORLD TIDES IN THE FAR EAST, by Basil Mathews. Cloth, \$1.00; paper, 60 cents. A stimulating study of the entire Far Eastern situation.

JAPAN SPEAKS FOR HERSELF. 35 cents. An interpretation of the Christian movement by a group of Japanese.

WHAT DO YOU THINK ABOUT JAPAN? Brain-teasing questions and thought-provoking statements to aid in discussion. 10 cents each; 60 cents per dozen.

NOTE: See also *Japan and Her People* and *If I Lived in Japan*, listed elsewhere.

Junior High School Groups

JAPAN AND HER PEOPLE, by Ethel M. Hughes. Cloth, \$1.00; paper, 60 cents. Stories of a Japanese family and descriptions of everyday life.

A COURSE ON JAPAN, by Nona M. Diehl. 25 cents. Based on *Japan and Her People*.

YOUNG JAPAN, by Mabel G. Kerschner. 25 cents. Helpful in planning programs.

Junior Groups

JAPANESE HERE AND THERE, by Margaret E. Forsyth and Ursul Moran. Boards, \$1.00; paper, 75 cents. A Friendship Press text on the Japanese in Japan and in the U. S. Suggestions for procedures and activities.

FRIENDS IN NIPPON, by Dorothy F. McConnell. Cloth, 75 cents; paper, 50 cents. A delightful reading book for Juniors.

IF I LIVED IN JAPAN, by Gwendoline Barclay. Paper, 40 cents. Manners, customs, home life, etc. Helpful for all age groups.

Primary Groups

KIN CHAN AND THE CRAB, by Berthae H. Converse and Mabel G. Wagner. Boards, \$1.00; paper, 75 cents. A Friendship Press text containing stories and suggestions for activities and worship.

LITTLE KIN CHAN, by Berthae H. Converse. 75 cents. Reading book. The same stories as the above book, without the leader's helps.

MITSU, A LITTLE GIRL OF JAPAN, by Winifred E. Barnard and Helen Jacobs. 50 cents. One of the popular Nursery Series with lots of colored pictures.

THE READING LISTS, will be your guide for reading books for all age groups. These lists are available upon request. See also, *A Bargain in Books*, page 35, December WORLD CALL.

Supplemental Materials

PICTURE MAP OF JAPAN, to be completed by the pupils. 50 cents.

PICTURE SHEET BOYS AND GIRLS OF JAPAN, for posters and notebooks. 25 cents.

DIRECTIONS FOR MAKING A JAPANESE HOUSE, cut-out for handwork, lovely when finished. 25 cents.

BRADLEY JAPANESE VILLAGE CUT-OUT, to be colored, cut out and set up, an attractive village group. 50 cents.

TWINS TRAVELOGUE, stories and paper doll cut-outs. 50 cents.

JAPAN PAPER DOLLS, two dolls with changes of costume. 25 cents.

MISSIONARY REVIEW OF THE WORLD, October, 1934, all-Japan number, a storehouse of wanted information. 25 cents.

EXHIBIT OF JAPANESE PRINTS, a lovely collection of prints, loaned for the carrying charges both ways and privilege of selling all wanted prints. Shima Art Co., 16 West 57th St., New York City.

MAKING THE JAPAN PROGRAMS ATTRACTIVE, Rose Wright, in January and February WORLD CALL. Reprint pages available.

Japanese Pictures for the Asking

Because of the generosity and thoughtfulness of the girls in Joshi Sei Gakuin (Margaret K. Long School), Tokyo, Japan, we are the recipients of many Japanese pictures. Under the supervision of Miss Takagi, the girls for months have collected these pictures especially for our study. Some are prints, some hand painted, some reproductions from magazines, and all are lovely. In order to get them to you we are dividing them into exhibits which we will send to the state secretaries who in turn will make them available to you upon request. First come, first served. Put in your request with your state secretary early.

Dramatizations

O KIKU SAN WEDS, Hazel Harker. Shows customs of betrothal and marriage. Eight characters. In Adult Program Packet.

HELPING TO BUILD THE LITTLE CHURCH, Jessie Trout. Reveals the devotion and sacrifice of early Christians. Three characters. In Adult Program Packet.

AT HOME IN THE BOKUSHI KWAN, Jessie Trout. Shows the pastor's family at home. Two adults and four girls. In Adult Program Packet.

SUGAWARA SAN AND HER GRANDDAUGHTER, Jessie Trout. Shows progress and changes in the Christian work. Two characters. In Adult Program Packet.

TERUKO SAN AND MAKOTO SAN SPEAK, Jessie Trout. Shows modern young people, their Christian background and opportunities. Two characters. In Adult Program Packet.

CHRISTIANITY, Fumi Takagi. A discussion of religion. Six characters, group of eight school girls and group of old women. In Circle Packet.

LADY HOSOKAWA'S LOYALTY, Hazel Harker. Based on a true story of early Christian martyrdom. Five characters and one reader. In Circle and Triangle Packets.

A TEST OF PATRIOTISM, Hazel Harker. The problem that confronts loyal Japanese

Christians today. Five characters. In Circle and Triangle Packets.

A CALL IN A JAPANESE HOME, Jessie Trout. Two girls show customs of calling in a Japanese home. Triangle Packet.

THE OLD AND THE NEW, by Grace Hendricks. Mother and daughter, discuss the old and new ways. In Circle Packet.

INTRODUCING JAPAN, Jessie Trout. A series of sketches, speeches, songs, etc., to make us familiar with Japan. Free upon request.

MONOLOGUE OF A JAPANESE BRIDE, 5 cents.

OTHER POINT OF VIEW, Etsu Sugimoto. A Christian girl in a rural family refuses to become a geisha. Six characters. 25 cents.

SUNLIGHT OR CANDLELIGHT, Helen Wilcox. An American helms meets and learns from some Japanese. Five characters. 25 cents.

ADOPTION, Etsu Sugimoto. A son gives up his home and inheritance rather than lower his Christian standards. Seven characters. 25 cents.

ALICE THROUGH THE POSTAL CARD, Anita Ferris. Shows what happened when Alice stepped through a postal card into Japan. Eighteen characters, juniors and intermediates. 15 cents.

THE HONORABLE GUEST, Frances Cavannah. Shows how the children of Japan and America are alike. Nine or more Junior girls. 25 cents.

NOTE: A list of longer and more elaborate dramatizations will be given in the February WORLD CALL.

The Disciples of Christ in Japan

PROGRAM PACKET of leaflets for Adult Missionary Organizations, 50 cents. The Year Book of Programs, 5 cents, carries the program outlines for which these leaflets are prepared. These will be fine also for Circles and Triangles, and all groups wanting additional material on our work.

TOWARDS UNDERSTANDING, Program Guide and Packet of leaflets, six programs on Japan, prepared specifically for Circles but splendid study and discussion course material for older groups or for supplemental material. Program Packet, 50 cents; Program Guide, 5 cents.

ORIENTAL HIGHWAYS, Program Guide and Packet of leaflets, a popular travel, general information and friendship-developing course of six programs, prepared especially for Senior Triangle groups but delightful, helpful, and highly recommended for all. Program Packet, 50 cents; Guide, 5 cents.

PRESENT DAY PIONEERS AROUND THE WORLD AND NEW FRIENDS IN AMERICA, Intermediate program booklets, 50 cents each. One program on Japan in each booklet.

OUR EDUCATIONAL WORK IN JAPAN, new Children's Special Packet. Ten cents to cover mailing charges.

BIOGRAPHY SET SERIES TWO, missionaries and nationals of Japan. 30 cents.

JUNIOR WORLD, KING'S BUILDERS' SECTION, issues January to June 1935, devoted to Japan. 75 cents a year.

WORLD CALL, January to June 1935, much material on Japan; valuable material in 1934 and earlier issues. \$1.25 a year.

TRAILS OF DISCOVERY FROM JAPAN TO AMERICA, 50 cents.

OUTLINE MAP OF JAPAN, with guide to our own work. 25 cents.

LANTERN SLIDES, one lecture on Japan. Carrying charges both ways.

The following leaflets free upon request: *Farmers of Japan Are Reached, A Versatile Daughter of Japan, Letters from Japan, The Church Goes Japanese, When East and West Meet.*

PACKET OF JAPAN MATERIAL. Ten cents to cover mailing charges.

The Church and the New Society

(Continued from page 13.)

they go. But again, they have largely to do with effects and not with basic causes.

Slum-Bred Crime

Is it really strange that crime flourishes the most in a land where individualism and the profit motive have reached their most pronounced advancement? Is there any connection between Europe's gibe at us as being a nation of "dollar chasers" and our high crime rate? What is the dominant motive back of the racketeer? Does each aspire to be "public enemy number one," merely as a social ambition, or has he possibly chosen to play an illegal game for "his," instead of using the legal method for his "shakedown"? Run crime to its lair and you will likely find it feeding at the same trough at which are gathered thousands of our respected citizens—the trough of individual advantage without regard to the well-being of society as a whole.

From whence do a majority of our criminals come? Do they not come from the slums of our cities and the even more degraded slums of our "forsaken" farms? What produces these slums? Is it not our inequality brought on by our disregard for justice for all men? Remove injustice from our midst and we will then be on our way really to outlaw crime from our social order. Take away the illusory profits which the way of crime holds out to those who feel that the world is against them, and we will have struck crime a death blow.

Liquor and Race Relations

What is true in respect to the above evils, is equally true concerning the liquor business and race relations. Profits in the liquor industry have always been the dominant force back of this evil. When the nation outlawed liquor, we saw the immediate rise of the bootlegger to grab the newfound profits. With liquor legal again in many of the states, a real effort will be made to educate the appetites of the multitude and then the liquor crowd will move on toward legislative control—mostly because there are profits in such courses. The same is fundamentally true in our treatment of minority races within our midst. We really want too much of the "goods" of life ourselves to share them justly with these "outcasts of society."

What Jesus Taught

If I know anything about the teachings of Jesus, it seems to me that he tried to tell us that the choicest thing on earth was a human personality; and that it was the chief business of his followers to build human personality up to the point where the human would reflect the divine. According to him, this high degree of personality was not vouchsafed for the few, but the right of its attainment was to be opened up to the many. In reality, he challenged his followers to estab-

lish a brotherhood upon this earth which would overflow the confines of Israel and ultimately would include every man, woman and child of whatever color, even to the unnamed islands of the seas. In such a brotherhood, men's individual personalities were not to be stifled, but enhanced. Also, men's dominant motive behind their labor was not to be selfish gain at the expense of their fellows, but a cooperative society where there would be the principle of "each for all and all for each." In such an order of society, Jesus could see the gradual outlawing of such anti-social forces as war, intemperance, crime and poverty, and in their places a mutually helpful society which would more and more take on the color of the kingdom of God.

The Church Itself Must Change

Can the church, in this grave hour of human destiny, meet the challenge to bring in this kind of a social order? I believe it can, provided it is willing to pay the price of setting its own house in order.

It is quite apparent to many that, as presently constituted, the Protestant church is too entangled in the old order itself to be of much help. Regardless of gestures toward unified action, denominational rivalries and jealousies are still with us. I am inclined to think that the motivation back of many church organizations is weighted in the direction of attempting to be the "first" church of their respective locality, rather than to be "first" in their supreme and unselfish service to mankind.

A New Kind of "First" Church

In too many of our congregations we have too much of a desire to be "first" in respect to the largest and most influential congregation; "first" in respect to a magnificent plant; and "first" in having the most eloquent, the most dignified and socially the most *élite* minister in town. When such become the real motives, can such a church, with good grace, challenge the paganism of business within the marts of trade? Then, too, because of this competitive spirit, how many churches have so burdened themselves with such heavy indebtedness that all the strength of the membership is required to keep the wheels turning? In such a situation there is little strength left to lift the burden from the weary back of a groaning world.

A minority group within almost every communion is sensing the tremendous challenge of the church in this pregnant hour—a challenge for the church to "lose its life" that it might lead in the building of a new humanity. But the church can neither provide the required leadership, nor lift the load merely through the passion of minorities. The church of the living God, as a church must move—move as a mighty army with all of its potential strength thoroughly coordinated, if this herculean job is to be done. Never was there such a challenge! Never such an opportunity! Never such a responsibility as the church faces today! "Der Tag" for the church has come!

"Bring Out Your Rubber"

By LILLIAN PROFROCK JOHNSTON*

ONLY a baby's sobs broke the death-like silence. The usually carefree little native town under the tall Congo trees was now sullen and subdued. Where bright hearth fires were wont to glow, on this evening as indeed for many evenings, lay only cold, dead ashes. The hearts of the people of the jungle were as dead as their hearth fires.

"Hush, you little fool!" snarled the mother. "If you make another sound I'll rub pepper into your eyes!" Only a broken, smothered sob from the hungry, emaciated form at her breast.

A twig snaps, a light footstep is heard. The password is quickly given. "Ah, welcome, Mpongo!" whisper the old men.

"Have you your rubber ready?" Mpongo whispers. He is a stalwart youth, a friend from a neighboring village.

"Alas!" they answer him, "we have none. The rubber gets too scarce these days. We cannot find any more."

"But," said Mpongo, "do you not know what will happen? The soldiers are near. They have broken all the drums by which our people were wont to send messages. Ah, what evil has befallen us! Come here, Iyambo."

A tall youth stepped out. Only faintly was he outlined in the darkness. "Two moons ago the soldiers of the great white man in Europe seized me along with the people of the village of Ntando. See! They cut off my hands. There was no more rubber. But they would not believe us. When they were done with us, they had a basket full of hands. They left us to die or to be healed as best we could."

Nkima, a lad seven years old, whimpered, "The soldiers will not get us, will they mother?" His mother replied, "Hush, child, I don't know. But you must be brave." All night long they huddled together for warmth and waited the dread approach of dawn. Little children clung to their mothers and grandmothers.

As the faintest pink appeared in the East, a great clamor arose. "The soldiers! The king's soldiers!"

"Rubber," they yelled. "Bring out your rubber."

The old chief stepped forward. "Sir," he said, addressing the captain respectfully, "we have none. We have worked early and late. We have scoured the forest. The rubber is all gone. Forgive us, and send this message to your white man in Europe. He will listen to you!"

"Listen nothing! He wants rubber, plenty of it and quickly. Out with it or you and your people shall meet the fate of others."

The chief bowed his head. "It is done!" was all he said.

"Go to it!" exclaimed the captain, an unscrupulous Bas Congo native.

In an hour only burning embers marked the place of a once happy village. Some had run into the forest. Women had been captured, children taken as slaves. Many brave men had died at the point of the bayonet. Little seven-year-old Nkima was dragged off by soldiers. His mother had fled with others into the forest.



Captain John Inkima and his wife
Elumbu Lois

The soldiers carried the boy with them for several weeks as they spread terror through the forest. But there were too many mouths to feed, and one day they sold him to the chief of a village on the Ikelemba River. He was worth a ration of dried meat and manioc bread. For months he lived a quiet existence with the miscellaneous herd of the chief's children.

One day there was a great commotion in the village. A white man! Nkima, with the others, ran into the forest. White men and their soldiers always brought disaster and terror.

"Do not run," someone called kindly in their own language. "These men are not soldiers. We come from the great God, the father of us all, who lives in heaven. Come, children, we are your friends. Listen to us."

Gradually this white man's kindness and patience won the confidence of the natives and their poor, frightened children.

"I have come that ye might have life," they heard him read from the book that talks. They learned to know who Jesus was and why he said these words. Before this the white man had meant terror and death. Now he was coming with a church and a shop and a school.

Nkima learned to read and write, to work in the shops, to become an engineer. How he learned to love his white teacher and his fellow-students! He even

learned some of the mysteries concerning the little mission steamboat that occasionally called at this town. No one was more careful than Nkima. He was a Christian now, and they called him John. "Call me only John," he said, "I have lost the people and the mother who gave me my old name."

Then one day his beloved white teacher told him a secret. "John," he said, "I am going to leave you. I am going to Bolenge."

"Oh, beloved white man, take me with you! You are my all, my family, my life," John pleaded.

Finally it was arranged. John was a very good mechanic and help was needed on the mission boat.

So eager was John to learn, so faithful in small things, that his advance was rapid. In a few years he became captain of the mission steamer "The Oregon." White men and women and little white children entrusted their lives to his keeping. He came to know the channels of the treacherous Congo so that he could navigate them even in the blackest tropic night.

"John," said the white man one day, "you must run up to Lotumbe this week. We have a cargo there and the mission needs it." Bright and early next morning the ropes were cast off and "The Oregon" nosed upstream for the long journey.

At last they tied up at Lotumbe. Scores of people came down to meet them, for the arrival was a big event.

John took his time tying up the boat. When at last he went down the long gang plank to the shore he was astonished to have an old woman rush up to him and smother him with caresses and tears.

"Oh, my boy, my boy," she cried. "Do you not know me?"

"Mother!" cried John. And presently when he had recovered from his joy and astonishment he asked, "And where have you been?"

"Do you not remember the awful night the soldiers came, and I ran away and came across the river?" she answered. "I found relatives there. I married another man after your father was killed. I have become a Christian, too."

John is still captain of "The Oregon." Every trip he takes to Lotumbe he brings his old mother a new dress. She never fails to say, "Ah, what a change has come upon the world. All my happiness now is brought about by white men, when only a few years ago we ran to the forest in fear and terror at the very name. To think that the same race that once cut off our hands because there was no rubber, could also bring us the goodness of Christ!"

*Missionary at Lotumbe, Africa.

Within College Walls

By H. O. PRITCHARD

Butler University Indianapolis, Indiana

BUTLER UNIVERSITY students are exuberant over the showing made this fall by the Bulldog football squad. By winning the Indiana secondary championship for 1934, the Bulldogs proved themselves superior to all Hoosier teams excepting Purdue, Notre Dame and Indiana. Butler had eight games on the 1934 schedule of which six were won, one was tied, and one was lost. The single defeat was administered by Washington University of St. Louis, a non-Hoosier team.

Preparations have begun on the Butler University campus for the 1935 series of sorority Geneva Stunts which will be given January 9. All sororities will participate in the stunts, proceeds from which will be used to send Butler delegates to the Y. W. C. A. conferences at Lake Geneva, Wisconsin, next summer. The fraternities will have their series later in the second semester. The stunts are sponsored by the Butler Y. W. C. A. and Y. M. C. A. cabinets.

More than 300 members of the Indiana Academy of Science assembled on the Butler University campus November 15-17 for the fiftieth anniversary celebration of the founding of the organization. The anniversary program included a special founding service followed by the usual sectional meetings in botany, zoology, geology, physics, chemistry and geography. All sessions were held in the modern laboratories of Arthur Jordan Memorial Hall.

A gift totaling approximately \$5,000 has been left Butler University by the will of the late J. C. Black of Anderson, Indiana, according to a recent announcement by John W. Atherton, financial and executive secretary of the university. Mr. Black who was an instructor in history at Anderson high school for several years was long interested in the university and especially the work of the college of religion. In 1926 Mr. Black gave the university a preliminary gift totaling \$2,000.

Karl Stipher, president of the Butler University student council, has been elected to represent the institution at the annual national student association meeting in Boston, Massachusetts, December 28 to January 1. Student leaders from campuses all over the United States will attend the session.

The Butler University debate schedule began December 7 when the Butler affirmative met the negative squad from

Valparaiso University. The question for debate was, "Resolved: That all collective bargaining be negotiated by non-company unions safeguarded by law." The same question will be used when the Butler squads participate in the national debate tourney at the University of Iowa, March 1, 2.

Drake University Des Moines, Iowa

President Morehouse recently made the announcement that Mr. and Mrs. Carl Weeks have presented to Drake University what is known as Salisbury House, to be used as a college of fine arts.

In making the announcement of the gift, no figure was stated as to its value, but it is reported that the property, including construction of the house, collections of stone and art work and the ten acres of land, represents a value of more than a million dollars.

Salisbury House, completed in 1928 after five years in construction, is situated at 200 Tonawanda Drive, Des Moines. The spacious house is modeled after King's House, a Tudor mansion in Salisbury, England. The house which consists of twenty-four rooms, is 120 feet long, and averages more than 40 feet wide. The Great Hall, a large central room, is 21 feet by 33 feet, and is two

for a school of fine arts, Mrs. Weeks and I are realizing an idea which we have had in mind for a long time, namely, that Salisbury House as an authentic recreation of a dwelling representative of one of the great historical periods of domestic architecture and built so solidly as to endure for generations, should be preserved to the community for uses and influences beyond those of a private residence."

Disciples Divinity House University of Chicago Chicago, Illinois

The Disciples Divinity House began the autumn quarter with a larger group of students than it has had in any quarter in its history. Among the new students affiliated with the House are the following: N. Paul Arline, Atlantic Christian College; Miss Martha Bateman, Eureka College, a missionary on furlough from Africa; Marshon DePoister, Vanderbilt University; Sam Freeman, Atlantic Christian College; Victor R. Griffin, Butler University; Dean Harrison and Roy J. O'Brien of Texas Christian University; Wilbur S. Hogevoel of San Jose Teachers College; Charles F. Jacobs, Culver-Stockton College; Richard L. James, Lynchburg College; Berwyn Jones, Butler University; Irvin E. Lunger, Bethany College; Carroll N. Odell, Chapman College, and Stanley Jones, Central College.

Seven of the students are children of Disciple ministers, namely, Homer R. Deadman, son of Roy E. Deadman, pastor of Fairbury, Nebraska; Marshon DePoister, son of L. F. DePoister, of Ponca City, Oklahoma; Irvin E. Lunger, son of G. Lee Lunger, Williamsport, Pennsylvania; Florence Alexander Moseley, daughter of Mr. and Mrs. W. B. Alexander, missionaries to India; Carroll N. Odell, son of Charles N. Odell, of Modesto, California; Robert Preston, son of Paul Preston of the Pension Fund; Edith Saum Snodgrass, daughter of Mr. and Mrs. H. C. Saum, missionaries to India.

Lewis Smythe who received the A.M. and Ph.D. degrees from the University of Chicago in 1928 and who is on furlough in this country after a period of teaching service at the University of Nanking, Nanking, China, is spending the autumn quarter as a student in the university.

Guy W. Wright has the honor of being appointed a Fellow in the Old Testament department of the university for



A rear view of Salisbury House, a recent gift to Drake University

stories high, or 33 feet, with a balcony overlooking it at the north end. The Common Room and Indian Room are each 23 by 46 feet.

Mr. and Mrs. Weeks will continue to live in the house for some time, pending completion of plans of Drake administrators to endow the gift. A campaign for endowment of the property will be started immediately and Mr. Weeks will serve as a member of the special committee. Mr. Weeks said: "In presenting Salisbury House to Drake University

the current year. He is also continuing his work as pastor at North Liberty, Indiana.

Professor W. E. Garrison's new book, *Intolerance*, was chosen as the Religious Book of the Month for September. This is the author's third book to be chosen as the selection of the Religious Book Club, the other two being *Catholicism and the American Mind*, and the *March of Faith*.

Illinois Disciples Foundation Champaign, Illinois

Student activities at the Illinois Disciples Foundation are well under way

after eight weeks of school have passed. The machinery of the Foundation, involving as it does numbers of student committees, secretaries and assistants, seeks to provide for the social as well as the religious needs of the hundreds of students coming to the campus from towns and cities or farms all over Illinois and other states. The "Friendlies" held every Thursday afternoon from 3:30 to 5:30 really justify the phrase "a home away from home" which has been applied to the Foundation. As the students pass to and from classes they drop in for a few minutes of friendly chatter with other students, play games and stop at the refreshment tables.

A full day is offered to the students every Sunday. At 9:45 are the student classes in religion. The discussions this year are prepared by Professor A. W. Nolan, of the department of agronomy of the university, and Professor G. H. Dungan, of the department of agriculture.

At 5:30 every Sunday evening, the students gather for a luncheon by candlelight, known as Candletip Luncheon. It is followed at 6:30 by the Student Forum. The Forum speaker for November 4 was Candelario Almendres, student from the Philippine Islands who spoke about his native country. The campus of such a large university provides excellent opportunities for interesting Forum programs. There are students from countries all over the world who are glad to speak about their native countries. On the university faculty are national and world-known authorities who can present illustrated lectures and pictures of their travels.

"The XII" is an honorary society, having apostolic significance, elected each year from the junior, senior and graduate students of the Foundation who have been most active. The names of

the honored students with the year, are printed on a plaque which is hung on the wall of the Foundation office.

College of the Bible Lexington, Kentucky

The Ninth Annual Mid-Winter Conference will be held in Lexington, Kentucky, January 29-31. The conference is sponsored jointly by the College of the Bible and the Kentucky Christian Missionary Society and is open to all ministers in Kentucky without fee. Dr. Teunis E. Gouwens is to be the guest speaker. Dr. Gouwens is one of the outstanding preachers in Kentucky.



Freshman class, Bethany College

The College of the Bible was represented at the Southern Inter-Seminary Conference which met on December 5 and 6 with Union Theological Seminary, Richmond, Virginia. The representatives will be Harry M. Davis, Memphis, Tennessee; Leroy S. Hulan, Jackson, Tennessee; A. R. Robertson, Mount Sterling, Kentucky; and Don E. Walker, Everett, Massachusetts.

The College of the Bible was represented by five students at the annual meeting of the Federal Council of Churches of Christ, Dayton, Ohio, in early December. A. W. Fortune and Hampton Adams who teach courses in pastoral theology in the College of the Bible also attended the meeting in Dayton.

Chapman College Los Angeles, California

There has been a 20 per cent increase in attendance at Chapman College this year. Not only has there been an increase in student body, but the scholastic standing of the students is much higher than formerly. This year the college has started what is known as the cooperative educational plan. Students who cannot afford to pay their expenses are allowed to form teams of two. One member of the team attends college for one semester while the other member works at some job which our faculty representative has helped him or her to secure. Then at the end of the semester the two

young people change places. It looks as though this may prove to be in time, a very helpful scheme.

A new step was taken this year when our trustees decided to grant the Bachelor of Music degree. Chapman College has a worthy department of music. Many prospective students are now beginning to look forward to the opportunity of earning their degree in the field of music.

Atlantic Christian College Wilson, North Carolina

Dr. H. O. Pritchard recently gave a series of addresses at Atlantic Christian

College in connection with what is officially known as "Religious Emphasis Week." There were two addresses each day, one at the chapel at eleven o'clock in the morning, and the other at seven-fifteen each evening. The citizens of the community as well as students were invited to the evening sessions. The addresses each day were followed by personal interviews on the part of the students. The addresses were on the

subject of "What Can We Believe Today."

The Glee Clubs of Atlantic Christian College entertained the state convention with solos and choruses at two of the sessions held in Greenville recently. The work of the students was highly satisfactory and greatly appreciated by the large audiences present.

The new gymnasium at Atlantic Christian College is nearing completion and will be dedicated in the near future. The other improvements have gone forward and the campus is now ready for the planting of the shrubbery. The internal improvements in the main building are now complete. All these additions greatly increase facilities for carrying on work. President Hilley is to be highly commended for his aggressive leadership in bringing these things to pass.

Yale Campbell College

The twentieth annual reception of the Campbell Club was held at the home of Dr. and Mrs. John Clark Archer the evening of October 19. More than forty members of the club were present. Dr. Archer gave a talk on the history of the Campbell Club at Yale, pointing out that up to July, 1934, 321 Disciples have attended Yale Divinity School. The three colleges sending the largest number are: Bethany 69, Hiram 42, and Butler 41. The Campbell Club has been in existence for forty years.

Reports from the colleges were given

(Continued on page 43.)

Making Japan Programs Attractive

By ROSE WRIGHT*

The following outline for five programs about Japan was written as an assignment for a class in Standard Leadership Training Course No. 308. It illustrates what may be done by a program chairman or committee who gathers together all material available and plans for half a year or a year at a time.

These programs may be used for special meetings, or ideas from them may be fitted into your regular programs. Secure the materials listed and study them, for they are abundant sources for all assignments for talks suggested in this outline. You will also find in them suggestions for sources (some free) where each member may secure information for his special assignment as given at the tea party.

Mimeographed directions and patterns of the items which are starred are included in a packet of Japan material which may

*Superintendent of Young People's Missionary Work in Indiana.

I. A Tea Party

Aim: To create interest in Japan and her people and to prepare the organization for study and program participation later.

Invitations on paper tea cups.*

Decorations and Arrangements:

Group seated at card tables. Girls in costume to serve tea. Branches of trees with paper cherry blossoms tied to them around walls and on tables. Heavy pleated paper used by cleaners in pleating dresses will make nice fans for each guest, or fold them from cardboard. Decorate with bits of envelope lining or wall paper flowers. Wall paper folded also makes good fans. Tie with ribbons of society colors.

Study each member of your society and assign topics for individual study according to some interest which each has, as:

1. Musical person: Learn Japanese National Anthem and teach it to group.
 2. Woman who especially likes lovely dresses: The story of silk.
 3. Artistic person: Japanese prints.
 4. Mother who likes to cook: Study of Japanese food and recipes.
 5. Well-read person: Read newspaper and report items each month.
 6. Beauty operator: Study hairdressing styles of Japanese.
 7. Seamstress: Dress a doll in true Japanese style.
 8. Nurse: Medical missions and needs in Japan.
 9. Teacher: Schools of Japan or pronunciation of Japanese.
 10. One who loves dishes: Lacquer art and china.
 11. One who loves flowers: Japanese flower arrangement.
 12. Woman who takes great pride in woman's missionary work: Woman's work in Japan.
 13. One who works well with children and young people: Provide missionary materials and programs with and for them.
- Then on slips of paper about 3" x ¾" write the assignments, continuing the "tea" idea in such fashion as this:

a. Mrs. Jones, you are an *authoritea* on sewing. Will you not dress for us a doll in true Japanese style?

b. Since you are a part of the *faculteas* in our schools, will you not learn all you can about *faculteas* and schools in Japan, Mrs. Harris?

Place these slips inside your *sembei* wafers, and serve one with each cup of tea.

Program:

As guests arrive you may play the Japanese Teacup game, which is really a puzzle. Place seven teacups in a row. Two must know the "system," as follows: One leaves room. Group chooses a cup. If it is the third, for instance, the leader stands at the end from which it is the third, and asking each time of his partner who has returned, "Is it this one?" he points three

be secured by writing to the Missionary Education Department of the United Society, Missions Building, Indianapolis, and enclosing ten cents to cover cost of mailing.

As minimum sources of material for these programs you should have the following:

WORLD CALL

Biography Sets of Japan Missionaries, 30 cents

Missionary Review of the World for October, 25 cents

Packet of Leaflets for January to June

Typhoon Days in Japan (60 cents) Spencer

A Course on Japan (25 cents) John Irwin

Japanese Here and There (75 cents) Forsyth-Moran

Japanese Women Speak (50 cents) Michi Kawai

How to Use "Japanese Women Speak" (15 cents)

times to three cups, the third point being on the third cup counting from end at which leader stands. His partner counts the number of times the leader points, and when the number corresponds to the cup of that number the partner knows it is the right cup. The group is to discover how he can tell.

Have a good worship service, then one of the following: 1. The play, "Color Blind," or "Two in the Company" (see "How to Use 'Japanese Women Speak'"); 2. A missionary; 3. Someone from society to give a brief story about Japan that will be stimulating and that will prepare the way for the five successive programs. The speaker may demonstrate a Japanese tea service in costume; but, above all, she must challenge all present to have a desire to understand and share with Japan.

While tea is being served have the music, "Japanese Love Song," sung and acted out by a girl in Japanese costume and a boy in Chinese, the former sitting daintily in front of a very large fan, and the latter in front of a large box of tea. (Use large corrugated box painted like a Lipton box. Secure song from music store.)

On the tables have paper teapots* on back of which are questions to be answered by a word ending with sound of "tea," as: a The Tea that the world needs. (Christianity) b The Tea we like in speeches. (Brevity)

Give a certain length of time to answer questions, and bring to the winner a little box nicely wrapped in which is a little individual bag of tea.

As group begins to eat announce that the *sembei* have something inside them, which is to be read aloud by each one, since all are different. It is a very serious game in which every member present will be asked to do a certain thing in the months that are ahead. Explain that at each meeting there will be a period called "Over the Teacups" when everyone will tell something that he has discovered in his particular study. Then have the questions read, each one pronouncing the name of the one addressed. That one is to respond, "I will."

Close with prayer of dedication for the participation of all in an effort to understand Japan.

Recipe for "Sembei" wafers.

½ c. butter; 1 c. sugar; 1 egg, ¼ c. milk; 2 c. flour; 2 t. baking powder; ½ t. salt; 2 t. vanilla.

Cream butter; add sugar, well-beaten egg, milk and vanilla. Sift flour and measure. Sift again with dry ingredients; add to creamed mixture and mix thoroughly. Turn cake pans upside down, grease bottoms lightly, and cover as thinly as possible with cookie dough. Mark into squares, and bake in moderate oven 375 degrees for 8 or 10 minutes or until a very light brown. Remove from oven, cut squares apart, place the paper fortune or message on top of each square and roll up. It is necessary to work very rapidly in rolling these wafers as they turn crisp upon cooling and crack when rolled.

A Visit to Ward College

By J. DEXTER MONTGOMERY*



Mr. and Mrs. J. D. Montgomery and Anita with Mr. and Mrs. S. S. McWilliams

RECENTLY Mrs. Montgomery, Anita and I had the pleasure of spending the day at Ward College. In the morning I spoke to the boys at the devotional service of the Bible school, where I received an attentive hearing. The Bible school is composed of the boarding students, forty-six in number, and a few who come in from the town. After the devotional period the school is divided into four classes according to ages and thirty minutes are spent in Bible study.

After the Sunday school hour we spent the time visiting with the McWilliams and the Adens and in walking about the beautiful campus. The moving of the school to the new buildings in 1933, where it has ample and attractive campus space as well as adequate buildings, has given it a more bracing moral and spiritual atmosphere. One feels the force of this invigorating environment and is strengthened by contact with it. Many factors go into the making of such a school, but certainly among them is the influence of those who direct and lead. And in this regard Colegio Ward is fortunate in having at its head the Aden and McWilliams families which combine trained ability and admirable teamwork. Their efficiency and earnestness draw a capable and congenial body of teachers. Mr. and Mrs. Samuel S. McWilliams of the United Society, who direct the boarding department have spent about nine years with the school. Dr. and Mrs. Fred Aden of the Methodist Episcopal Board have given a decade and a half to the institution, Dr. Aden having been the director.

The new equipment of the school consists of an eighteen-acre campus with three new buildings—administration building, boy's dormitory and dining hall—secured at a cost of \$265,000. This not only gives the school efficient equip-

ment, but places it on a level where it can maintain up-to-date standards in the educational field. The influence which the school is now able to exert beyond its classroom work is indicated in the annual report of the director, Dr. Fred Aden, as follows: "We have had a continual stream of educational authorities and inspectors visiting us during the year. Ernesto Nelson, a government inspector of secondary schools, has been a valuable friend of the college, bringing with him on several occasions educational authorities who spent several hours at the school, having lunch with the students, the better to understand the work we are doing."

The present year shows an enrollment of 465 students which is an increase of fifteen per cent over last year. The school is incorporated with the Federal Schools and maintains the national school program. Ward College holds sacred its task as an educational institution, maintaining a high standard of scholarship which it surrounds with a wholesome and congenial atmosphere.

Cause and Effect in India

By Leta May Brown

LITTLE Sundarmani died today. It all seems so ineffably sad and so unnecessary.

It began away back before Christmas. One of her older-brothers is married and has a dear little one-and-a-half-year-old girl, Premi. They live in a large city where the father is attending college. There was a case of typhoid on the compound where they live. The missionary's wife gave unstintingly of her time and energy, nursing the case. Furthermore she ordered vaccine and secured the services of a doctor for all those who might be considered contacts. But this family refused to be inoculated, even though the charge was but a few annas.

Then little Premi came down sick. A doctor was called and it was pronounced typhoid. The parents were carefully instructed as to her care, being especially warned to keep her absolutely quiet. They are educated people and it was expected of them that they would cooperate in every way. But instead of keeping her quiet she was brought here in a lorry—that long jolting ride, because her parents wanted to spend Christmas with the grandparents.

She was very ill and the doctor of the Mission here in Damoh, where the grandparents live, worked very hard to save her. He also urged all members of the family to be inoculated. Three of the children of that family who attend school had already been inoculated against typhoid earlier in the year, when all school children were inoculated at Mission expense. That left the parents

and the two youngest children needing inoculations. But the parents at first laughingly refused.

Now little Sundarmani and her nine-months-old baby brother had whooping cough when her older brother brought his wife and the little sick Premi home for Christmas holidays. It was not long until there was an exchange of disease—Premi contracted whooping cough from her young aunt and uncle and the aunt, Sundarmani, in turn contracted typhoid.

The Mission doctor, his wife and the nurse all tried to impress upon the family that only good nursing could save her and the absolute necessity of keeping up the nourishment. "But the child," said the mother, "doesn't want to eat." And in India what mother ever makes her child do what it doesn't want to do, especially when it is sick? So the illness dragged on and the little girl grew weaker and weaker. Last night the doctor spent the whole night there trying to help a weary little heart carry on. This morning little Sundarmani died.

Last summer there was a siege of typhoid in the Boarding School. The patients were taken to the hospital and given regular nursing care. Today the Indian nurse said: "Miss Sahib Ji, why did those boys live and not this child? She was a strong and healthy child, but look at little David. He was always thin and had such a weak heart. And we cared for them when we didn't even have a doctor. None of them died. What is the difference?" "I can't say," replied the Miss Sahib, "but I think it was regular feeding. . . feeding them even when they didn't want to eat."

Some ask, "Shall we continue our support of Missions in India?"

We answer: "DARE we stop now when the missionary is needed so much to teach the gospel of the value of the human life, to teach God's love for little children, to teach parents to forego pleasures to save other children?"

Little Sundarmani died today. Let's save the rest.

Two days later:

Word was received today of the death of little Premi in a large hospital where her parents took her after returning to their home following the Christmas holidays.

LETA MAY BROWN.

Commonly men think of themselves as getting ideas, so that their ideas are private property, as it were, an interior possession. No, I tell you, ideas get us. They are historic. Men and women pass, but ideas last on from generation to generation. They need representatives and witnesses in each new time. They use us. All we can do is to decide by which ideas we shall be employed.—*Harry Emerson Fosdick.*

One thing America can do toward keeping the peace of Europe is to refuse to let the nations open any more military charge accounts.—*Arkansas Gazette.*

*Recently returned missionary to South America.

Station UCMS Broadcasting

THE annual meeting of the board of trustees of Colegio Ward in Buenos Aires was held in the offices of the United Society on December 4. Colegio Ward is a union school conducted by the foreign boards of the Methodist Episcopal church and the United Christian Missionary Society and directed by a board of trustees in America and a board of managers in Buenos Aires. Our representatives on the board of trustees are L. N. D. Wells, Dallas, Texas; Roger Nooe, Nashville, Tennessee; Dr. D. W. Morehouse, Des Moines, Iowa; Stephen J. Corey, and Miss Lela Taylor, Indianapolis; E. M. Bowman, New York. S. Guy Inman, who is secretary of the Board of Cooperation in Latin America, was present at the meeting.

"Burgess Place," a mission residence at Kingsgate, Kingston, Jamaica, was recently destroyed by fire. Insurance will cover the loss.

Dr. John R. Mott who recently made a visit to Belgian Congo, in company with Robert M. Hopkins and Emory Ross, where three conferences were held and a study made of the problems involved in carrying on mission work in that field, spoke before the executive committee of the United Society and the headquarters staff, December 12, giving his impressions and recommendations growing out of the visit.

Our churches in this country are being asked to join with the Chinese churches and the churches of all our mission fields in the celebration next year of the fiftieth anniversary of the entrance of the missionaries of our brotherhood into China, by making this the emphasis on Foreign Missions Day, March 3.

As an evidence of the growing emphasis on the subject of Stewardship on the part of our local churches, it is noted that there has been an increase of approximately 25 per cent in the orders for Stewardship Church Bulletins, and also an increase of about 15 per cent in the orders for free stewardship literature. One thousand copies of the stewardship program booklet "What Lack I Yet" have been sold.

In a chapel service recently it was our pleasure to hear Miss Helen Topping of Japan. Miss Topping is the daughter of Baptist missionaries in Japan, and has been associated with Dr. Kagawa since 1927 as an organizer of the English and International side of his program, making contacts and interpretations in both personal conferences and literary production.

The king of the Belgians has recently named a new governor-general for the Belgian Congo in the person of M. Pierre Ryckmans, a Roman Catholic who is reported to be a man of broad sympathies and wide knowledge of colonial affairs.

It is hoped that the 1934 *Year Book* of the Disciples of Christ will come from the press about January first. The plan for distribution will be the same as last year. A paper-bound copy will be sent to any contributing organization for fifty cents, and coin cards are being sent for convenience in remitting. For all others the price is \$1.00 in paper or \$1.50 in leather.

As soon as possible after the first of the year an Index of WORLD CALL for the year 1934 will be issued. Copies may be had for the asking, and will be helpful all through the year for research work.

Ray G. Manley, superintendent of our coke field mission in this year celebrating twenty-five years of service in that field to which he has given devoted and able leadership.

Miss Dale Ellis, of the home department, has been appointed representative of the United Society on the Council of Women for Home Missions.

We regret to learn that Henry A. Stovall, principal of Hazel Green Academy, has recently undergone an operation. In his absence the faculty is carrying on in a fine way.

The following have been appointed to serve on the National Rural Church Commission: Pastors: J. H. Jones, Camden-town, Missouri; J. D. Wyker, North Jackson, Ohio; C. M. Ford, Pendleton, Virginia; Lee Tinsley, New Salem, Indiana; Perry L. Stone, Columbia, Kentucky, and a sixth to be appointed by the commission; state secretaries: Allen Wilson, Kentucky; C. C. Ware, North Carolina; college faculties: George V. Moore, Kentucky; E. C. Cameron, Indianapolis; home department United Society: I. J. Cahill and Grant K. Lewis.

We learn that Miss Edith Saum, daughter of Mr. and Mrs. H. C. Saum of India, was married September 15, to Ernest Snodgrass, student pastor of Morley Community Church, Mokena, Illinois. Mr. and Mrs. Snodgrass are continuing their work in Chicago University and are living at 5800 Maryland Avenue.

Ann Elizabeth came to bless the home of Dr. and Mrs. M. E. Sadler of Lynchburg, Virginia, October 20. Dr. Sadler served for a time in the religious education department of the United Society and is now teaching in Lynchburg College.

As a forward step in the plans of the education division of the United Society, Miss Grace McGarran has moved to St. Louis, where she will serve as an agent of curriculum integration with the department of religious education and the Christian Board of Publication, while still re-

taining her place in the department of missionary education of the United Society.

At a recent meeting of the International Convention committee F. M. Rogers of the National Benevolent Association was named chairman of the program committee for the next convention. J. H. Booth of the Board of Church Extension was named as vice-chairman, and H. B. Holloway of the United Society, secretary. We understand that W. F. Rothenburger has been made chairman of the "Structure and Function" committee of the International Convention, succeeding F. W. Burnham, recently resigned.

Perhaps a record was established for attendance at One-Day Conventions by two women from Lubbock, Texas, who drove fifty miles to Plainview, Texas. One woman was a little over eighty years of age and the other just a little under that age.

Mrs. S. L. Wilson who served so faithfully as state president of woman's work in Kansas, and at one time was a member of the executive committee of the United Society has recently removed to Glendale, California, where she hopes that the climate will restore her impaired health.

As a token of appreciation for the fine work Mrs. W. R. Humphrey has done through the years as state secretary of woman's work in Kentucky, the societies of that state made a love lift of \$1,337 in her honor at the recent state convention. This amount is to go for the work of Hazel Green Academy. Mrs. June Stanley who succeeded Mrs. Humphrey as secretary, entertained the state board at a luncheon during the convention, at which time a "Bouquet of Tributes" was presented to Mrs. Humphrey in the form of special testimonies from each one present expressing love and appreciation.

Our sympathy goes out to Mrs. W. E. Davis of Lotumbe, Africa, in the death of her father, T. F. Trimble of Winchester, Kentucky, November 20, and to Mrs. F. L. Rowe, now at home on furlough from Africa, whose father, Carl L. Olin, passed away at Akron, Ohio, October 28.

Mr. and Mrs. Louis F. Jaggard will not be leaving Africa for furlough until about June first, but Mr. and Mrs. Robin R. Cobble are expected to arrive in this country in five or six weeks.

We learn of the arrival in China of Donald Allman King. Donald's mother was Carrie Allman, formerly a member of our mission in China.

We regret to learn that a ten-year-old nephew of Miss Leona Hood, a worker in Mexican Christian Institute, San Antonio, Texas, was fatally injured in a recent automobile accident.

A Filipino Wedding

By WINNIFRED LEWIS*

WHEN hard times struck the United States churches, many mission stations in the foreign field had to be abandoned, and many native churches were left to get along as best they might. Such a station is Laoag, Ilocos Norte, Philippine Islands. The church is carrying on. There is a native pastor, and Sunday services are held regularly in the Ilocano dialect. The dormitory, built for a hundred girls, has twenty, who attend either the high school or the normal school. Of course there is a matron to take care of them. The apartment in the dormitory formerly occupied by the American missionaries, stands unoccupied most of the time; and when the writer was assigned to Laoag, it was my great good fortune to rent this apartment. I found the matron an educated, refined, and altogether delightful Christian girl; we became friends at once. So when she decided to say, "Yes" to the important question of an all-important young man, we talked the matter over at length.

Filipino weddings are usually solemnized at the church (Catholic), and a feast at the bride's home follows. This feast is attended by the entire town, and by all the relatives within traveling distance; travel is easy. The feast lasts several days, to be accurate, as long as the food lasts. Miss Blanco has a home and parents, and the parents approved of the proposed wedding. But strangely enough, she did not want to be married at home. The facts were these: Last March a brother had died, and sympathetic friends had come from far and near to weep with those who wept. Prayers for the dead are supposed to last nine days, and when circumstances do not seem to justify prolonged supplication and sympathy, the mourners go home after the funeral and come back on the ninth day. But prayers for Miss Blanco's brother lasted thirteen days, and on the thirteenth day the mourning family had fed over a thousand people. With the funeral baked meats so recently and so thoroughly dispensed, the father hesitated to undertake the marriage of his only daughter in the town where she was born and reared.

Daughter's ideas coincided with those of her father's, for financial reasons and for reasons of her own. She desired to be married by the pastor of the Protestant church. She had associated with Americans, and learned that it was considered quite suitable to be married on nothing more substantial than ice cream and cake; even to be married without serving any food at all. Father shook his head over such newfangled notions; but since daughter wished to do that way, and since she was getting a good young man who had a job and could support her, far be it from him to stand in her way. He signed all the papers necessary, and gave the couple his blessing; but he did not come to the



The bride and groom

ceremony. He said he feared he should cry, and he did not want to spoil the happy occasion.

The young couple desired to spend their honeymoon in Baguio, the mountain resort and summer capital of the Philippines. The Baguio bus leaves Laoag at 6:00 A.M. (usually on time). So the hour for the wedding was set for 4:30 A.M.; and my living room was designated as the place. There were to be fourteen guests. On the evening of the wedding day, the house boys brought in two of the dormitory tables, which we fitted together and spread with tablecloths. The girls gathered armfuls of *cadina-d'-amour*, a lovely pink flower, now in full bloom. They made a wedding bell, and a centerpiece for the table, and placed little festive touches about the place. There were a few pretty potted plants. A little stand served as an altar. We were not quite sure whether candles belonged in a Protestant wedding or not; but a pair of pretty silver candlesticks with blue candles seemed to add dignity and beauty to our improvised altar, so we let them stay.

By 9:00 P.M. the bread was sliced, the apples and bananas polished, table arranged, everything done. We thought we should retire early and get a night's rest, but nobody slept very much; unless perhaps the parson got too friendly with his pillow. We waited about ten minutes for him the next morning.

Promptly at 4:15 A.M. the bride knocked at my door. She was lovely in her dress of white silk *crêpe*, fitted close to her trim figure, with the skirt flaring at the knees in the latest approved fashion. The groom, true to the best tradition, wore the conventional black. The guests filed in, thoroughly awake, and feeling the solemnity of the occasion rather heavily, to judge by their manner.

I made them welcome as best I could, for some of them understood English and some did not. While we waited, I fumbled with my camera; and the groom, with a valiant effort to appear unembarrassed, helped me prepare the flash powder and get the focus.

The parson arrived; the guests grew still more hushed. The couple took their places in front of the altar; the pastor prayed in dialect. He may have intended to conduct the service in English, for he took up the English Bible and hunted through it, remarking something about the words of St. Peter. I longed to offer my help, but refrained. Finally, he laid the volume aside with an air of reverence mingled with decision; and took to his trusted Ilocano Testament. From thence the ceremony proceeded with no help from me. I had some misgivings about the security of a bond subscribed to in such to-me-unintelligible jargon; but when the groom extracted a ring from his pocket and placed it upon the bride's finger, and the preacher pronounced a final, short sentence in the most impressive tone imaginable, I felt sure that the knot was tied. The east was rosy; the dawn crept in slowly; nature opened her eyes and smiled. It was a beautiful time for a wedding.

Everybody shook hands with the bride and groom, and wished them every good thing; but there was no kissing of the bride. We tried to take pictures, but the flash powder had gathered dampness as everything does in this country, and worked only indifferently. With such dispatch as was possible we got the guests seated about the table; the pastor asked the blessing in English for my benefit, I suppose; and the faithful Maria began to serve breakfast. We had apples and bananas, fried ham and eggs, toast and jam, and chocolate. Those who could tried to talk English, but the party was far from being as merry as it should have been. When I arose to pack a lunch for the travelers and help with the serving, conversation brightened perceptibly—in dialect. So I blessed the gathering with my absence, busied myself with final preparations, kept an anxious eye on the clock, and at 5:35 sent the bride to change her dress.

Exactly at 5:45 the *calesa* arrived. Bags were hastily loaded, good-byes and good wishes repeated, and repeated again. No rice or old shoes were thrown; in this country we eat our rice and wear our old shoes. The wedding party stood at the gate, the girls shouted and called from the balcony, the neighbors leaned from their windows—oh, it was a gay departure.

If you had hoped to read of dark rites and evil incantations associated with wild tribes of the hills, I hope you are not too much disappointed.

"The old order changeth yielding place to new.

And God fulfills himself in many ways."

*American teacher in public schools.

Women and World Highways

"Greater Things Than These"

By ORA LEIGH SHEPHERD

WHILE other great religions of the world have painstakingly defined the status of women, Christianity alone has complimented them by ignoring them as women.

Christ laid down no rules for women as separate from men. He talked with men and women alike; his teaching for one is teaching for the other. Compare, or rather contrast, the teachings of other great founders of religion. Everywhere you will find special teaching about women. Sometimes the teaching is of a very lofty order and can be quoted with pride by those to whom the raising of the condition is dear; sometimes it is base and unworthy. But always there is some special teaching about the virtues, the deals, the sphere of women. Only in the religion of Christ is this special teaching utterly absent. Only with him do we find that virtue is to be striven for by both sexes, by the whole human race; only in him is there no suggestion that courage, independence, self-reliance and wisdom are to be the special ideals of men, while obedience, submission, subordination, patience and the like are to be virtues of women.

No wonder the response of women to the teaching of Christ was quick and universal. No special teaching that could have been given, in terms however reverent and noble, could have had so liberating, so far reaching, so revolutionary an effect as this serene and deliberate ignoring of any fundamental differences in the quality of the humanity of those to whom Christ spoke.

Jesus took much time in his short ministry to listen to women who brought to him their problems, their heartaches, their griefs, their confessions. For every problem he had a solution, for every grief he had a joy, for every woman he had a high ideal of the rightful place of womanhood in God's world. In the four Gospels of the New Testament, there is no record of any woman whose life was touched by Jesus remaining the same woman. There is no record in the story of his life that any woman ever failed him or denied him or deserted him.

The challenge that Jesus brought to the women of that day constitutes as great a challenge to us of this time. To be equal sharers in his kingdom, to be equal recipients of his blessings, to be equal partners with him in the making of a better world. Such a challenge brings tremendous responsibilities and should call forth quick and complete response on our part today in as faithful measure as that given by the woman of the New Testament.

Those early Christian women gave their best in self, service and substance. The pioneer leaders of our organized women's missionary work gave their best in self, service and substance. But in these sixty years, the status of women in this country has changed so rapidly along so many lines and in so many areas of life, that our gifts of self, service and substance are as unlike those of the early leaders as the houses and dress of women today are utterly unlike those of 1874.

One of the significant changes is in the field of education. Within this period of sixty years there has been granted to women the opportunity to receive an education comparable with that of men on an equal basis with them, and today women have the opportunity of acquiring intellectual and cul-

tural enrichment in far greater degree and larger number than ever before.

The right of women to national suffrage was also won in these recent years. Today the women of the United States are citizens in a complete sense of the term and possess the right to register their opinions, their convictions, their wishes in regard to every issue or question that confronts the people of this country.

Active interest in social issues and participation by women in social reform have come about in this same period of time with great rapidity. Women have become keenly aware of and responsive to such social problems as industrial injustice, class discrimination, race relations, care of women in maternity, child welfare, temperance and world peace.

From month to month the "Women and World Highways" section will carry articles by, and information about, women who are busy on "world highways" with the tasks of the Kingdom. Through its columns we shall hope to bring, particularly to our women readers, a more intimate knowledge of the contribution women are making and the opportunities for women's activity in the diverse fields of Christian interest.

Since the International Convention in Des Moines many requests have come for the address, "Greater Things Than These," given by Mrs. Ora L. Shepherd, missionary organizations secretary. It seems fitting that this challenging address, in abbreviated form, should be made the first major article in this month-to-month contemplation of "Women and World Highways." We commend it to the earnest reading of our women everywhere.

The economic independence of women received an impetus from the World War resulting in the continuance in gainful occupations of a host of women who had taken their first jobs under the emergency of war work and also the reaching maturity of a new generation equipped for earning its living by higher liberal and professional education. In factory, office, shop and store; on the farm and in the classroom; as clerks or as executives; in medicine and in law; in the studio, the study and on the platform; in Congress, in the Cabinet, in the high seats of justice, as ambassadors to other lands—women have found place for their ability and have made good.

As we review the significant changes in the status of womanhood, surely no one will question that women of today have possessions and powers in shape of self, service and substance such as were never before entrusted to women. I am told that the Chinese symbol for the word "crisis" (*wei chi*) is made up of

two syllables, *wei* meaning danger and *chi* meaning opportunity. Surely the women of today are facing a crisis in that double sense, a danger and an opportunity with regard to the highest possible use of these powers and possessions.

Now it would seem, by every reasoning, that the church is the place in which Christian women of today may use for the highest purpose those energies and activities which are theirs and develop to the fullest degree their most worthwhile attributes and capacities. But it is not quite so simple as all that, for the truth of the matter is that women, in a seriously high percentage, are not using the church as a place and a means of expression for their social intelligence. The younger women of today are conspicuous by their absence from church life and influence. Save in rare instances, women between the ages of twenty-five and forty are not finding expression or giving their service in church activities, but they are busily engaged in study clubs, parent-teacher associations, civic organizations, voters' leagues, in a dozen and one channels and avenues. I am not a keen analyst who can unerringly name the cause for this situation but it is my opinion that the blame is not one-sided and the fault does not rest entirely on the shoulders of this younger group.

For I would ask you what the average church offers for the highest development of its women members. Women have just been taken for granted in the church and their relation-

(Continued on page 38.)

Programs for Adult Organizations

For the Leader of the February Program

Topic: *The Sunrise Kingdom and the Sunrise*

FOR some months now we have been talking about our study of Japan and aren't we glad that we are really getting ready to launch our first program in our missionary society. Everyone everywhere has been so eager for this study and has manifested so much interest in it that we are all a-flutter in pleasant anticipation of the happy enthusiastic time groups everywhere are going to have and all thrilled with the realization of the large number of groups that are going to be "up and at it" at the same time? I do so like this feeling of oneness in our programs of work and study!

And so you are the leader! Aren't you proud to have this honor thrust upon you? And at the same time all weighed down with the sense of responsibility of ushering in this study which is, we hope, going to prove one of the most fascinating series of programs we can remember. Getting a good start does mean such a lot to a set of programs like this. If the person who is responsible for programs in your group has had a meeting of leaders and planned with you the entire study then you are already familiar with the arrangement and plan of the course of study. If not you will want first to familiarize yourself with it. For this, turn to the outline on page 4 of your *Year Book of Programs*. You will want to make some introductory statement or it might be well to have the one responsible for programs for the entire series bring a brief message so that everyone in the very beginning will see the plan of study, its continuity and its significance. In this connection use the editorial in December, 1934, *WORLD CALL* "Christian America Can Make History."

And now let us settle down to the program for the February meeting, *The Sunrise Kingdom and the Sunrise*. If you have availed yourself of the "bargain in books," listed on page 35 of December *WORLD CALL* and purchased *Where Day Dawns*, you will find on page 15 the numerous names the Japanese people give to their land. The suggestions for the program presentation appear on page 15 of the *Year Book of Programs*. The note in regard to the devotional service is given with that material on page 38. You will want to use that material I am sure.

Now for the leaflets, of which there are four provided for this program. Surely your society has provided this material for your use. But in case you do not have it or want additional copies the February set may be ordered for ten cents from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana. The Packet for the six months sells for fifty cents you know. Titles and explanations of leaflets follow:

1. *What I Ought to Know About Japan*, a wealth of desired information. It might be well to have several people prepared to give quickly and in an entertaining way the different items of information.

2. *The Sunrise*, a study of the beginnings of Christianity in Japan, will best be used as a narrative by someone who is a good story-teller and will make it vivid, dramatic and impressive.

3. *Sugawara San Speaks*. This is the first of the serial story of this delightful Christian gentlewoman of Japan. Directions for its best use during the course of programs is given with this first leaflet. We are greatly concerned that this feature be well worked out and made as effective as possible. Before introducing your costumed Sugawara San who will carry the part each month have someone show the picture and reproduce the appreciation as given in the February *WORLD CALL*.

4. *Helping to Build the Little Church*. This dramatization is a true incident in the life of Sugawara San and should by all means be used in the program. Directions accompany the leaflet of which two are provided.

Now right there is plenty of material for a splendid program. If, however, you are wanting other things will you turn to your copy of the October *Missionary Review of the World*, the special all-Japan number. (If you do not have it, you will likely find it in the Public Library, or this issue may be ordered from the U. C. M. S. for twenty-five cents.) The entire magazine is a storehouse of information but we want to especially call your attention to the editorial on page 435, articles on pages 439 and 443, and interesting facts on page 442.

The thought-provoking questions and statements in the pamphlet, *What Do You Think About Japan?* (also found in the book, *Suzuki Looks at Japan*) will be especially helpful in this program. Try some of them on your group.

Remember the *Biography Set Series Two*, and keep it busy! No program ought to be considered complete without some use of some of these sketches. At least have it on hand and keep it in circulation as reading material. If you do not have this set, better send for it in a hurry. Thirty cents purchases it from headquarters.

Use the material in your January and February *WORLD CALL*. Make posters with the pictures and use them straight through the study.

Start the study right by having your map on exhibit and in use.

See the material in "Making the Japan Programs Attractive" for clever ideas.

Refer to the Bibliography on Japan in this magazine for additional source material.

Former issues of *WORLD CALL* will furnish you with additional information and pictures.

But when all is said and done do not try to get it all into this one program. May this, your first program on Japan, set the standard high and whet the appetites of all for a most enthusiastic series of program studies. Someone said, "Why so many programs on one country?" Let us cause them to say at the end of the series, "Why so few programs on such an interesting country and people?"

The Fellowship Hour

We will want to make the Fellowship Hour a very attractive feature of these Japan programs and this first one is important. *WORLD CALL*, October, 1934, page 37, has some splendid suggestions for a Japanese game which is easy to play and lots of fun. Also for tea and cakes properly served. The suggestions refer to Japanese in the United States but that makes it no whit less appropriate for the Japan study.

For additional suggestions see the *Circle and Triangle Program Packets*, For the Leader leaflets, February. The Leaders' Leaflets for each month in these Packets carry splendid ideas for game and decorations suitable for the month in which they are offered. You will find them very helpful. "Suggestions for Making the Japan Programs Attractive," prepared by Miss Rose Wright, in *WORLD CALL*, January and February numbers, will be invaluable also. You will do well to utilize these ideas in your social hour.

Again We Apologize

We are horrified to discover our newest mistake! In the new program leaflets so recently from press we somehow have used "assorted sizes" of type in the names of the authors of the leaflets. Some of them appear in big bold type, others in very small modest letters and the rest in a decent in-between size which is what we really meant to use for all. We were not attempting to indicate the importance of the author's contribution by the size of the type in which his name appears. It is just another of our mistakes for which we offer sincere apologies to those whose names are in type too large or too small. Most especially we apologize to Miss Jessie Trout whose name in the numerous leaflets which she so kindly prepared appears in the biggest, blackest letters of all. "And it wouldn't be so bad," she mourns, "if there weren't so many of them and if some of the others were equally big and black." I'm sure you see how she feels! Miss Trout prepared many of the leaflets for Circles and Triangles also and is responsible for most of the program plans for all three programs.

Programs for Young People

Circle

(For Young People, Ages 18-24)

1934-35: *Toward Understanding.*

February Theme: *What Are the Religions of Japan? In What Way Do They Appeal to the Youth of Japan?*

Worship Theme: *Love, the Law of Life.*

Senior Triangle Club

(For Young People, Ages 15-17)

1934-35: *Oriental Highways.*

February Theme: *In and Around Tokyo.*

Worship Theme: *Love, the Law of Life.*

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

February Theme: *Disciples of Christ in Japan.*

Worship Theme: *Jesus Shared His Source of Power.*

Circles and Triangles

The Family System in Japan

IN THIS our second month of study about Japan, it might be interesting to learn a little about the Family System of Japan. We of the West who have long stressed individualism find it difficult to understand but if we do not grasp something of its meaning we cannot comprehend Japanese society.

The following comprehensive sketch is adapted from an article by Mr. Teizo Toda, professor of the Tokyo Imperial University, which appears in *Present-Day Nippon*, the English Supplement of the Asahi Newspaper.

The outstanding difference between the family system in Japan and the family system in Europe and America is that while in the former parents and children form the nucleus of the family, in the latter the married couple is the center of the family. The family in Japan is commonly called a large family or a patriarchal family, and the family in Europe and America is said to be a small family or a modern family.

In the Japanese family the couple has a secondary significance. They are simply members of the family. The thing of prime importance in this family is the fact that the family name, the family lineage, and the family occupation are handed on to posterity, and the couple's importance is recognized only in so far as they serve this purpose of the preservation of the family by giving birth to inheritors.

In almost all cases a family in Japan tries to preserve its mode of life permanently through inheritance. This idea of the family is entertained by the whole nation, so that the nation has established a number of institutions necessary to the permanence of the family system. The most important are given below.

In the first place a wife is at once the other half of the husband and a new member of the family to which her husband belongs. Her duty as a wife is that she treat her husband with deep affection and harmonize her feelings with his, but as a new member of the family she must be faithful to the traditional mode of life of the new family.

Not only must a wife devote her life to the durability of the family of her husband, but she must, if possible, give birth to an inheritor whom it is her duty to bring up as a faithful observer of the family tradition, for the permanency of

the family life can only be expected through the cooperative life of the parents and children. And in such a life the mother is highly important, for not only does she give birth to the child, but she is best qualified to train the child.

Thus in the Japanese family a wife must possess various qualifications, and at the same time a number of restrictions are placed on the children. The most important child is the boy-inheritor. He is obliged to keep up the mode of life of the family after his parents are dead and to maintain the internal order of the family. He has the responsibility of representing the family at social functions. The boy-inheritor is always the eldest son, and he is differentiated from the other children and entitled to special treatment in the family life. He inherits the power of ruling the family, the right of supervision over the estate, property, etc., which belonged to his father, and in return for these privileges, he must enter into the tradition of the family and faithfully preserve it. He must also assure the family members of a living. As he must be equipped with such important qualifications, he receives special training from boyhood. In a family system of this sort, it is quite natural that he should not be allowed to choose a wife as he likes, since the character of his wife will have a great influence on the family life. A wife is selected when the chief patriarch and the lineal relatives recognize that the woman will bring advantages to it.

Why must the tradition and lineage of the family be permanently preserved? What benefit accrues from the continuity of these things? Well, the once-established communal life, i.e., the family, is respected by its members, simply because they recognize a great value in it. They recognize a value in this communal life because they are united by affection and love and in it can spend a common life materially and spiritually. In the same family, each member's joys and sorrows are equally shared by all the others.

This family gives stability of livelihood both materially and spiritually.

For the Fellowship Hour

Your "For the Leader" has several suggestions for recreation and decorations. "How to Make Japanese Meetings Attractive," by Miss Rose Wright, contains many happy suggestions. Try some of them.

Pack This Meeting

full of interesting stories about our Japanese friends. In the public library the boys and girls will find the story of such outstanding leaders as Kagawa, Neesima, Noguchi, Madame Yajima, Count Nitobe and others. Borrow from your church library Axling's *Japan on the Upward Trail* for other story material.

From your text assign all the material, dividing it up to use as many individuals as possible to whom you have not assigned library reports.

Be sure that you have a map of Japan to put up. If your group cannot make one you may be able to borrow from an adult group or you can order one from Sales Literature, U. C. M. S., Missions Bldg., Indianapolis, Ind., for twenty-five cents.

The new *Biography Set (Series Two)* contains the life-story of a large number of Japanese leaders as well as our missionaries to Japan which furnish valuable material. This may be in your church library or it may be procured from Headquarters for thirty cents.

WORLD CALL for June, 1934 (pages 8, 9 and 19), has an interesting article called "Kagawa in the Philippines" and WORLD CALL for October, 1934 (pages 8-11), gives us a brief biography of that great man and Kagawa's own statement, "What I Owe to Christ."

The Intermediate Mission study book for this year is *Japan and Her People*, by Miss Hughes, and an unusually interesting reading book is called *A Japanese Grandmother*, by Mrs. Lippard. See the special page of books on Japan in this issue for further reference reading.

All the other groups in the church are studying Japan for this six months and will have all kinds of good material on hand. Why not look it over for some especially interesting bit to add to your program and if an adult group is presenting any one of the dramatizations on Japan try to arrange for your group to see it.

Did your church present the dramatization called *Introducing Japan*, for Woman's Day in December? If not, ask the woman's missionary society for a copy and use the last section of it, "Maids of Japan" in your meeting.

Alice Through a Postal Card is a good forty-minute play for an Intermediate group wanting to present something on World Friendship with emphasis upon Japan. WORLD CALL will also list other good plays.

Devotional Study of Missionary Societies

FEBRUARY

International Lubricating Oil

Adapted from an address with the above title by Miss Michi Kawai, author of *Japanese Women Speak*.

Call to Worship: (By the Leader)

The spirit of the Lord is upon me
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives
And recovery of sight to the blind;
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

Hymn: Where Cross the Crowded Ways of Life.

Scripture: 1 John 4:11-21.

Prayer: (By one or several)

Thanks for great Christians of all races whose love for Christ transcends national boundaries and makes them real internationalists.

That we in our own local societies and churches may be more consecrated and loyal to the program of Jesus. That in our study of the Japanese we may learn to think of them not only as people whom we may help but as people whom we may love.

Poem:

Japan

Not cherry trees in radiant bloom
Nor Autumn leaves and fringed 'mums
Make Japan's beauty—but the heart
That beauty sees in all blossoms.

Not art of tea nor flowers lessons
Nor curtsies low nor etiquette
Make Japanese politeness
But 'tis the heart where these are met.

Not shrine nor prayer nor temple bell
Make Japan's people so devout
But 'tis the simple grace of heart
That can see God in all about.

—J. M. T.

The lubricating oil that is needed to keep international wheels running smoothly has several necessary qualities. It must have patience, humility, understanding, forbearance and love. Surely these are just as necessary in lubricating oil for missionary societies, churches and nations. Maybe when we have applied it to our own local machinery so that all runs smoothly, we'll find it will be like a famous "cruse of oil" that had no end and we'll have plenty for all round the world.

Miss Kawai emphasized the need for friendship—not friction. She said that just before she came to America she talked to Japan's Minister of Finance and asked him what she should say or do on this, her tour of good will. He said, "We are having differences with five nations—England, United States, Indo Netherlands, China and Russia. But I hope we never have any real trouble with these nations

because I have friends in each of these countries, people whom I know and love. Make friends wherever you go."

And what good advice! Not only for oiling international relations but for easing all of life's relations.

Then Miss Kawai spoke of two ways of seeing the world—one she called a "bird's-eye view"—not using the phrase in its ordinary sense but meaning a view that looks up for the beauty and the best in life and the other she called a "worm's-eye view" meaning the low look that is satisfied with the sordid and base. With a good deal of humor and enthusiasm she told of seeing the Graf Zeppelin on its first visit to Japan. For several days great excitement prevailed because of the anticipated visit and on the morning in question, all the neighborhood was on the watch. When it came into view she could hardly contain herself and wanted to be sure that all her household saw it too. Her little maid was not out so she hurried in to call her. "Come quick—the Zeppelin," but the little maid made no move and answered, "I can't—I am boiling the rice." Again Miss Kawai called and again the answer, "I have sweeping to do—it's only a balloon and I have seen balloons before," and nothing could prevail upon her to go out. And Miss Kawai asked if many of us were not too busy "boiling rice" to see the Zeppelin, in other words we are satisfied with a

"worm's-eye view" when we might have a "bird's-eye view." How true in international affairs! We are so prone to believe any report we hear because it is less trouble than to investigate. We'd rather "boil the rice" than make the effort to see the Zeppelin.

Again I thought that this was true in all of life's relations. How many times we are satisfied with the little sordid things instead of making the effort to see and know the highest and best.

But again Miss Kawai reminded us that knowledge is not enough. We must have love and that love that comes through Jesus is the lubricating oil that makes people in churches, missionary societies or different countries work harmoniously and understandingly together.

"He causeth the grass to grow for the cattle,
And herb for the service of man;
That he may bring forth food out of the earth,
And wine that maketh glad the heart of man,
And oil to make his face to shine."

—Psalm 104:14, 15.

Hymn: When I Survey the Wondrous Cross.

Benediction.

NOTE: This worship service has been prepared by Miss Jessie M. Trout, one of our missionaries to Japan. Miss Trout has carried the responsibility for most of the program material on Japan for Adult Societies, Circles and Triangles. She wrote the poem included in this service.

Women and World Highways

(Continued from page 35.)

ship to it has not presented itself as a problem that needed consideration. The loyalty and service of women have been regarded as firm as Gibraltar with no question as to whether the program and activities of the church were adequate for the highest development and fullest expression of the women members.

In business, in civic associations, in similar organizations, women have an active part in making plans rather than agreeing to them, in formulating policies, in charting courses of action, in using their intelligence in administration, in choosing how and for what their money will be spent. How seldom is this true with regard to the church.

I have a twofold conviction with regard to this whole matter. First, that the highest purposes for humanity, both material and spiritual, are to be found within the church and that women can render their greatest service and develop their own personalities to the highest degree by having a part through the agency of the church in bringing into realization the Kingdom of God here on earth. Second, that the church must provide a more adequate means of expression and development of its womanhood. Either that or face an increasing tend-

ency on the part of women to seek other outlets for their intelligence and service. This latter course will inevitably result in a loss to the church of much of its power and a serious curtailment in its service to the world.

But even though we take seriously the necessity of providing within the church a more adequate program for women, its realization will not be an easy task. A great many members of our churches have not become aware of such a problem; many others are concerned about it but do not wish the present program of the church disturbed or altered. Today, in the development of womanhood, the church stands as the last stronghold of conservatism.

The aims and objectives of missionary organizations, as expressed in the constitutions of those groups, are three in number and listed in their logical order. "To develop a trained Christian womanhood; to unite them in world-wide service"; and the last refers to the undergirding of the program by financial support. Though these aims have been partially realized as a whole and fully realized in many instances, yet it is true that only a fraction of the total number of women in the churches is enrolled in the world-wide missionary task of the church. It is a tragedy that the entire womanhood of our churches has not yet

been enlisted and that their potential resources in self, service and substance have not yet been utilized.

The observance of the Sixtieth Anniversary of the organized women's work in the history of our brotherhood would present a danger if it served only as a celebration, a time of reminiscence. But when it carries a challenge to a larger task and greater opportunity, then may we say out of the depth of our hearts, "With gratitude for the past, a pledge for the future."

These lately acquired gifts of women in the form of self, service and substance must all be devoted to this larger response.

What right has a Christian woman to the use of the ballot, to the power of franchise, unless she use that as befits a Christian citizen? She must be a world citizen as well, accepting a personal responsibility in making this world a better place to live in. She will give her energy to do away with child labor, to break down racial prejudice, to create a demand for cleaner literature and decent movies, to free this nation from the sin of drunkenness, and to help establish peace and good will among all the nations of the earth. She will seek for a higher conception of stewardship and exemplify it personally. She will accept economic independence as a trust and endeavor to acquire and expend her money according to Christian standards.

The cultured and trained woman can both add to her enrichment and help to better the world through a conception of God as the Father of mankind, a faith in Jesus as the Savior of the world, and a sympathetic knowledge and understanding of all races and nations.

As we look back upon the marvelous achievements of the pioneer leaders among our women, we are made humble by the thought of the resources which God has given into our keeping, of the forces which he has entrusted to us. Keenly aware of our own inefficiencies and shortcomings, but with a deep desire to justify his trust in us and with a new sense of partnership with him, we proclaim in confidence and faith, "Greater things than these shall yet there be."

Helen Barrett Montgomery

THE name of Helen Barrett Montgomery has for more than twenty-five years stood for all that is finest and richest in missionary interest, missionary education and spiritual leadership. Women of all communions, at home and on foreign mission fields, claiming her as a friend through contact with the beautiful personality that shone through the pages of her study and devotional books, mourn her passing on October 19.

A brilliant educator and lecturer, Mrs. Montgomery was interested in civic, educational and social reform, but dedicated her life chiefly to the cause of foreign missions. Through her leadership in summer schools of missions she inspired hundreds of women of many communions to give themselves enthusiastically and in-

telligently to the missionary tasks of their own churches. She held important offices in the missionary organizations of her own denomination, and is the only woman ever elected to serve as president of the Northern Baptist Convention. Her interest in educational opportunities for the women and girls of the Orient led the women of America to build the seven Christian colleges for women in Japan, China and India. Around the world the influence of her radiant Christian character upon the lives of countless women and the practical results of the dedication of her great talents to missionary education and service will continue as an enduring tribute to her memory.

Women Think on Peace

The call has gone out for the Tenth Annual Conference on the Cause and

Cure of War, to be held in Washington, D. C., January 22-25, 1935. Eleven national organizations of American women join in this effort to build an intelligent public opinion on the subject of world peace. The theme for this year's conference will be "The Price of Peace." Discussion will cover the new dangers of war, the arms control situation and the munitions inquiry, and the peace system and what is involved in accepting and participating in it. Mrs. Franklin D. Roosevelt and Senator Gerald P. Nye will be two of the principal speakers.

Christian women will follow the proceedings of this conference with interest and profit. In issuing the call Mrs. Carrie Chapman Catt, the founder of the conference, says: "The method of averting war must be found. It can and will be found *when the people cease to be afraid to think!*"

Echoes From Everywhere

An Interracial Meeting

A significant meeting held recently in Los Angeles was that of Japanese and Chinese young people, in which representatives of both races had a part on the program, several of the Japanese being members of our Japanese Christian Church.

Where There's a Will, There's a Way

The Missionary Guild, First Church, Cedar Rapids, Iowa, lured by the soft evenings of Indian summer, held their October meeting on a grassy hilltop overlooking valleys and hillsides where nature had lavishly touched the trees with scarlet and gold. The incense of burning leaves, the aromatic breath of flaming sumac perfumed the air. Around a gleaming camp fire a feast was spread. Fun, fellowship, devotion, sincerity of purpose claimed the hour. Even the prosaic "business period" seemed to have been touched by the glamour of the opal sky where the sun had slipped away wrapped in purple veils, for when the ardent young president inquired, "What about our apportionment? We've been asked to increase it ten per cent this year, if possible," out of the beautiful dusk came a clear, sweet voice: "Ten per cent? Let's *double* our apportionment this year. We can do it!" And it was done.

MRS. R. W. BLOSSER.

San Francisco, California.

A Busy Home Missions Pastor

During the month we have made three radio addresses, organized two new groups of Christian Endeavorers and had an attendance last Sunday of 67 young people. We have had five more additions. Our Sunday school is crowded to capacity and no room available. We institute an all-around "Church Night" this week, with educational work for the church family.

MARK C. CRONENBERGER, pastor.
Pocatello, Idaho.

An Old Pastime Transplanted

Kendo, or Japanese fencing, is being taught one evening a week using the mission grounds. This is a very interesting glimpse of old Japan, with the men in loose Japanese costume, the instructors masked, gauntleted, etc., with stout bamboo poles as practice swords. All expense is met by the families of those participating. Fifty to seventy-five attend. Girls, boys and grown men all take part. Older people are most enthusiastic spectators.

We were fortunate enough to be privileged to see (and hear) the Japanese prince and princess passing through here. The entire colony honored them. They were very gracious and mingled in quite a democratic way with the children who stood in front, speaking in English and shaking hands with many.

MARY FULLER, pastor.

Berkeley, California.

Mission Study For Japanese Young People

Mrs. C. D. Schell, member of the missionary society, Watsonville, California North, is happily engaged in teaching a mission study group composed of high school Japanese young people, members of the Japanese church, Watsonville. Mrs. Schell is using the current texts on Japan and reports a fine class and keen interest in the subject.

Serves Two Societies as President

Mrs. Cora Zanker, one of the Woman's Missionaries Society district secretaries, California North, holds the unique honor of being president of two missionary societies at the same time! Mrs. Zanker has been serving as president of the Santa Clara society, but there being no Christian church there she attends the one in San Jose. This year she has been persuaded to accept the presidency of the large San Jose society, and is thus serving as president of the two societies at once.

Thanksgiving at White Swan

Thanksgiving was a great day. We served 121 plates and all had all the turkey they could eat. The day after was spent in cleaning up and getting the borrowed dishes back to the Yakima church. Our afternoon service in the chapel was well attended. The mission girls' quartet sang well in their special number. Mr. and Mrs. C. M. Ridenour and family from

Mr. Lee at The Helm Again

Mr. and Mrs. Lee Yao-tung have returned to Nanking, China, after a year spent in Yenching University, and Mr. Lee has resumed his work as pastor at the Drum Tower Church. Mr. Lee has many interesting plans for the church work.

The Drum Tower Sunday school is prospering. It has a well-departmentalized organization with beginners, primary, junior,



The Shah Family

M. J. Shah, pioneer preacher in our India mission, right, with his wife at the left. Lalit Shah, with his bride and attendants in the center.

Seattle came over in five hours and arrived in good time. Mr. Ridenour did a fine piece of work in mingling with the Indian friends and gave a splendid message. The whole day went off well and is a real help in establishing and keeping friendly relations with the Yakima Indians.

—DALLAS RICE.

*Yakima Indian Christian Mission
White Swan, Washington.*

intermediate, young people's and adult departments. Last winter the children and their friends raised money for one organ with a neat little surplus besides. With the expanded program, the Sunday school is launching a campaign for two more organs and other more adequate equipment. A Sunday school of five classes at Chung Hwa Girls' School helps further to meet the need of our young people in the Drum Tower district.

Women Active In Evangelistic Work

The Women's Evangelistic Band in Wuhu, China, has added a new unit to its work. The women divide into groups and preach in the selected centers each Monday afternoon. While the older women preach to the adults, the younger women have a service for the children. With the latter, Sunday school materials and plans are being used.

The Christian Endeavor Society has made new plans for work. The members have contacts with students in seven of the city schools and they hope to influence many of them to attend and take part in their prayer meetings.

Large Enrollment At Nanking University

Nanking University has the largest enrollment in its history—622 regular students in its colleges. Special and short-term students and pupils in the Middle School would more than double this figure.

Hidden Answers

1. Who is the new president of Bethany College?
2. Why has not Kagawa been imprisoned for his radical statements?
3. What is the purpose of a college?
4. When is the World Convention and what is the name of the steamer to be used for the trip?
5. When was our mission opened in Japan?
6. What new department is appearing in WORLD CALL?
7. What prominent missionary woman has recently died and for what outstanding movement was she largely responsible?



Mrs. Blanche S. Rucker, Brunswick, Missouri, September 23, 1934. Member of the missionary society fifty years, much of the time president, and for more than fifty years Bible school teacher.

Mrs. Jay Cook, Oelwein, Iowa, September 30, 1934. Devoted charter member of the church, missionary society and aid society. Age 71.

Lillian Lou Berryman, Piedmont, Missouri, October 4, 1934. Daughter of Dr. G. W. Hevlin, pioneer preacher of Kentucky. Faithful and untiring worker in the church and missionary society.

Judge W. W. Slabaugh, Omaha, Nebraska, October 29, 1934. For fifty years faithful member and elder of First Church.

Mrs. Charles F. Hager, Johnstown, Pennsylvania, October 6, 1934. Faithful member of First Church and missionary society.

Mrs. Lucy Ellis, Hopkinsville, Kentucky, November 13, 1934. Worthy member of missionary society.

Mrs. Mary Robinson Law, Mesa, Arizona, November 1, 1934. Devoted charter member of missionary society and its first president. Age 69.

Mrs. Hattie M. Scarborough, Kinston, North Carolina. Devoted member of Airy Grove missionary society. Age 76.

Charles E. Lowry, Gibson City, Illinois, November 5, 1934. Member of Christian church twenty-seven years and served on the official board. Teacher of adult class for advanced study of the Bible and religious history. Age 68.

Mrs. Edwin G. Michael, Sedan, Kansas, October 13, 1934. Wife of the pastor of Christian church and loyal to the church and missionary society.

Miss Maude Proefrock, Pembroke, New York, November 20, 1934, as the result of an auto accident. Active member of the church and clerk of the board, church organist and Bible school teacher. Sister of Mrs. Lillian Johnston of Wema, Africa. Interment at Corfu, New York.

Lucile Ann Sutton, October 27, 1934, Normal, Illinois. Faithful member of Illinois State Board, first as recorder, then as vice-president. Adviser for the Circle, teacher of student class in church school.

A Dream Becomes Reality

By LETA MAY BROWN

HERE it stands, that lovely little chapel, in the very heart of the beautiful grounds at Pendra, India, a symbol of faith justified by works and an incentive to greater faith and continued labors. Years ago a group of missionary representatives of various missions met to plan for anti-tuberculosis work in Mid-India. Out of that meeting grew the sanatorium for tuberculosis patients at Pendra Road, with Dr. Mary Longdon in charge. Her faith was great and she envisaged great things for the saving of the white-plague-beridden people of Mid-India. This was to be preeminently a Christian institution, radiating Christian influence and teaching to all who sought its shelter and its healing powers. Therefore a chapel for worship was necessary.

Years passed. The grass huts, those first accommodations for patients, were replaced by large open wards, one for men and two for women. A similar building was erected for a dining hall. Nine cottages are not sufficient for all who would like such accommodation. Building after building materialized, dispensary, staff quarters, ladies' bungalow, small cottage for the male doctor, nurses' home and others, but the chapel remained a dream. Yet not altogether a dream—rather a goal, for were they all not working for that chapel? Special collections, church offerings and other gifts were set aside to buy the benches and other furniture when the chapel should finally be built.

Then Dr. Longdon, now located at Kul-pahar, gave the money to build the chapel, to be dedicated in memory of her brother, Francis James Longdon, Jr. Now completed, it stands, a symbol of the faith Dr. Longdon has had through these years.

Others have entered into her labors and through their deeds have justified her faith. Dr. Lutz and Miss Bender have planned and labored that the building should be well built and the money wisely spent. Mullua, that fine Indian Christian carpenter, the general grounds manager for the sanatorium, gave of his time and energy to help in its erection. Indeed, who of the sanatorium staff or patients have not had a share in its building?

It is a simple building. At one end is a reading and recreation room for the staff, with a fireplace in it, because winter days grow chilly on the Pendra plateau. The entrance to this room is at one side and not through the chapel proper. The chapel room occupies the rest of the building. An open doorway into a small vestibule leads into the main room. On either side five graceful arches serve as windows, with no means of shutting out God's gracious light and air. Directly opposite the entrance and catching one's immediate attention upon entering the chapel, is the pulpit. A broad arched depression in the



New chapel at Pendra Road, India

wall forms the back of the pulpit. In this is hung a beautifully framed copy in sepia of Hoffman's Boy Jesus in the Temple. Below it standing against the wall is the little table that has served as the communion table all these years. At either side is a chair and directly before it is the altar. Two other sepia copies of famous paintings are hung on this front wall to left and right of the arch, one being Jesus in Gethsemane. A copy in colors of the Widow Giving Her Mite, is hung in the vestibule above a small box for those who would give their mite or more for the charities of the place. The pulpit itself is but a plain elevation of one step up. Ten benches, five to either side of the center aisle, occupy the main part of the room.

The walls are tinted a delicate green, the exposed timbers of the roof are a dark brown, and the benches, altar, pulpit chairs and communion table are a natural, unpolished stained wood. Beauty and harmony of line and color bespeak God's very presence.

The erection of this building was not as simple as it sounds. The foundation was laid and then the work was stopped for the erection of two more cottages which were very badly needed. Again work was resumed and the building was finished before Dr. Lutz went away on her vacation. The dedication date was set for August 28th, the birthday of Dr. Longdon's brother.

Yes, there was the building, but benches, chairs and an altar were needed. The amount collected through the years was not enough. The White Gifts of Christmas, 1933, from the patients and staff, made up the necessary balance.

A patient in the outstation department, who had been given tetanus antitoxin, could not pay for that expensive medicine in cash, but he offered a tree from his land. Mullua went over to look over the

trees and select one. His choice was a fine large tree which was dead. "Oh, no," said the man, "That is a holy tree." Its god would be angry." "But, see here," argued Mullua, "it will be used in God's holy house." So the tree was given, though no Hindu would help him in cutting it down. The Christians cut it down and sawed it up into sections and dragged it home. Now in the form of benches, an altar and two pulpit chairs, it has its part in beautifying that lovely little chapel.

It was most fitting that the committee meeting which considered the constitution in its final form, should meet in this building on the day following the dedication. It was an epoch-making event. Six missions were represented and others would have been but for high water and impassable roads. These various missions have signified their desire to help through this fine institution the healing of the nations and in the spreading of his gospel through service to the sick.

Thus with prayer and song and sermon on August 28th the little chapel was dedicated. Everything contributed to perfect the setting for the occasion; the many fine old trees with their luxuriant foliage, the very lushness of the grass on the mown lawns around the two bungalows and the three wards, and the roses. How gloriously they bloomed that day!

Mr. Gamboe of Mungeli as chairman of the sanatorium committee, was chairman and the sermon was preached by Dr. Rambo, who had known and respected and loved him in whose name the chapel was dedicated. The prayer was offered by our fine new pastor at Bilaspur, S. M. Masih. Among others who took part in the program was a relative of the Rani-sahiba, who is now a patient in the sanatorium, and the brother-in-law of a Mohammedan purdah patient. These two deputies delivered flowery addresses in highest praise of the sanatorium staff.

Helps for Leaders of Junior Groups

Program Helps for Junior Leaders

SUGGESTIONS for the first Sunday in January will be found in the December 2 issue of *Junior World* and in the December issue of *WORLD CALL*.

January 13—Our Friends the Japanese

This is the introductory session of six studies of Japan, which should include our missionary work in Japan. It seems wise, however, to make this first session an introductory one on Japanese background. You as adult leader will want to decide whether you wish to include certain beginnings of missionary study or whether you wish to defer them till next week. They are given here, but not suggested in the children's material, so as to leave the choice with you.

As you, and the child who is to lead the meeting, look over the material given in *Junior World* you notice that the adult leader is to give a little introductory talk. This may include conversation about Japan. "Where is Japan?" "What do you know about the people of Japan?" "How do they dress?" "What do you know of their customs?" "What are some of their main cities?" Such questions or others may lead up to a study of the map of Japan. *Junior World* gives a map with our mission stations named.

But to return to your talk. You may want to suggest the six months' study. List, if possible, on the blackboard, or have a child appointed secretary, "things we would like to know about Japan." The children may have read "Japan Comes to the Juniors," in *Junior World*. You may wish to make that type of an approach instead of this other. Or you may want to make the sort of approach that is described by Miss Hazel Orton in the *Bethany Church School Guide* for January, 1935. Whichever you do, you set the atmosphere for the study, and open the way to the development of various interests.

The second thing which we wish to point out is the use of the book, *Japanese Here and There*, as background for yourself. It is a book for leaders, such as you, who are working with Junior groups. But it has in it stories, suggestions for activities, and some sketches, patterns and directions for doing them. It has also fine information material on Japan. While it is not essential that you have the book it is very helpful to have it.

Third, we remind you of the *Children's Special Packet on Japan*. It is available, free, but with a 10-cent postage and handling charge. There you will find extra stories, patterns for making a landscape box, information about our missionary work, and suggestions for giving.

Fourth, we come to the items of missionary study you may or may not introduce at this first session. (1) The map,

with the location of our mission stations, and the learning of the names. (2) Assignment of reports to be made at the next session. These may consist of finding the answers to questions which the children would like to ask about the work our church is doing in Japan. (3) If you have the *Children's Special Packet on Japan* you may talk about the educational work and tell one of the stories about the kindergarten. (4) If a back file of *Junior World* is available you may have one group prepared to tell anything which they have found about Japan in the "King's Builders" section for the past three years.

Source books on Japan for your use include the following: *Japanese Here and There*, paper .75 cents, boards \$1.00; *Japan Biography Set* (being short sketches of our missionaries and national leaders in Japan), 30 cents; *Children's Special Packet on Japan*, 10 cents. An excellent article "The Way One Junior Department Studied Africa," in the *Bethany Church School Guide*, June, 1934, will give you some help in doing likewise for Japan.

January 20—God's Wonder Book: What It Tells Us About Honesty

There is that very familiar saying about "actions speak louder than words." Miss Adams has suggested that the children prepare little dramatizations or rather pantomimes about "being honest." You will probably want some discussion of honesty before this is done. There is a fine group of questions which can be assigned for talks, or can be proposed in open meeting for discussion. Instead of having one child answer in the latter case, you might have the leader propose the question and ask three to give their opinion on it. Their contributions will of necessity be brief.

Always the question of time arises. You may find that some one question arouses discussion on both sides. It may be more helpful to continue the discussion along that one line and let the rest of the suggestions go untouched. Or the meeting can continue the next week, omitting the topic assigned for discussion that day.

When you are ready to do so, unless preparation has been made beforehand, divide your group into several sections and five or ten minutes may be given for them to prepare, in the fashion of charades, a presentation of *honesty*. Then have a vote on the one that best shows the spirit of honesty.

It is especially important that the Bible selections should be used. The theme is, "What the Bible Teaches About Honesty," and one thing we want to help children to do is to interpret the Bible into their daily lives.

January 27—What Do We Know About Our Church?

Miss Adams has suggested that a third-year Junior lead. Some of you may not

be using the quarterlies of the Christian Board of Publication in which the study "Our Church" takes place in January, February and March of the Third-Year Junior. In that case if you can secure a copy of Teacher's Book and Pupil's Book of that quarter, you will find it exceedingly helpful.

If the third-year class is using that quarterly, it might be wise to discuss the meeting with the teachers of that age-group. You do not wish in any way to anticipate the work the children are going to be doing in the Sunday school class to make it more difficult for their teachers. You might with their cooperation select certain things which you will mention but briefly, and others on which members of these classes will make rather fuller reports.

The pastor of the church should be present at this meeting if possible. Ask him in a friendly way to be there, ready to answer any questions the children may care to ask him, or to point them to the place where they can find their own answer. It is not desirable that he should give the talk. He is there as a *source person*, and the local leader of the church group; not as a lecturer. He should be familiar with the material in *Junior World*, with any agreement you and the third-year teachers have reached and with the quarterly in question if it is being used as source.

February 3—What Our Society Stands For

You may choose to omit this session and have the session preceding occupy the two Sundays. Especially is this true where the third-year group is not having the study referred to, in their Sunday school period.

If you do include this topic, it should be a time for working on the set-up and ideals of the group itself.

Perhaps it would be wise to have your committee of leaders in the group rather than any one child conduct the meeting. These may meet with you and plan not only the meeting but the direction in which they want the group to move during the year. For instance, if you use the pledge with your group, do you intend to make any real use of it? If it is just nominal, it would be better not to emphasize it just for the one occasion. If it is something the boys and girls really try to follow, the discussion should include ways of carrying out its provisions. For the children to decide that each one will read the Scripture which is assigned for the next Sunday's lesson in Sunday school, and to work on the memory section, or on some psalm the group is planning to use for worship, would be much more to the point than a theoretical talk about reading the Bible every day.

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Within College Walls

(Continued from page 30.)

by the most recent graduates from the following colleges: Lynchburg, Phillips, Hiram, Bethany, Chapman, Milligan, Butler, Transylvania and the College of the Bible.

The Disciples studying in Yale Divinity School number 32, an increase of five over last year. The incoming class is one of the largest in recent years. They are: Herbert Balcom, Worcester, Mass.; Byron K. Herner, Clarksville, Pa.; James W. Lenhart, Canton, Ohio; Lawrence P. Phillips, Erie, Pa.; and Robert Lambert, Buffalo, New York, all from Bethany College. Mr. and Mrs. Donald West, Stockton, California; Rival J. Hawkins, Pasadena, California; George W. Haskell, Santa Ana, California, all from Chapman College. John C. Niles, Lexington, Ky., from the College of the Bible. William L. Reed, Delta, Ohio, from Hiram. Miss Mary V. Roberts, Enid, Okla., and Charles F. Schwab, Kingfisher, Okla., from Phillips University. W. Landles Shannon, Tucson, Arizona, from Oklahoma A. and M.; Joseph M. Smith, Glace, W. Va. from Lynchburg; J. Alger Lollis, Big Stone Gap, Va., from Milligan.

Eureka College
Eureka, Illinois

Chapel speakers at Eureka College for the first semester are as follows: Dr. Herbert L. Willett, J. K. Howe, Dr. W. C. Bower, T. V. L. Harvey, Chaplain 21st

Forestry District, CCC Camps, and Norman Thomas.

The most significant happening on the campus in recent years was the "Clean-up Program" arranged by the student board of managers. The work was supervised entirely by students. Captains were assigned to a unit of six workers each. Members of the faculty cooperated with the numerous work crews. Prominent men of the community were guests for the day, lending support as they passed from crew to crew. David Thomas, president of the Booster Club acted in the capacity of director-in-chief of the project. He was assisted by Hartzell Givens, chairman of the Board of Student Managers. Miss Betty Storm of Minier and Miss Merna Goode of Hartsburg directed the work in Lida's Wood and Magdalene Hall, women's dormitories. The outdoor work was directed by Fred Mursener of Kewanee. Arthur Weaver of Cameron had charge of the work in the campus buildings. A conservative estimate of \$400.00 was placed on the value of work done.

At twelve o'clock the college whistle blew to mark the end of the morning. After lunch the Greek letter organizations of the campus were busy making preparations for home-coming activities.

Census takers sent from headquarters found 93 per cent of the student body at work on forty different projects,

which included raking, laundry work, garden work, scrubbing, arrangement of college museum, gathering vegetables, washing windows, and countless other tasks essential to home-coming preparations.

Cotner College
Lincoln, Nebraska

President Raymond Aylsworth represented Cotner College in the One-Day Conventions recently held in Hastings, Lincoln, Auburn and Omaha, Nebraska, and Sioux Falls, South Dakota. Through the courtesy of John G. Alber, secretary, Mr. Aylsworth also represented the Nebraska Christian Missionary Society. The team was under the very efficient leadership of Grant K. Lewis, secretary of the home department of the United Society. Mrs. Aylsworth contributed a number of solos at various sessions of these meetings. These conventions were a splendid demonstration of the principle of unified promotion and indicated the orderliness and effectiveness of the spirit of "all for one and one for all" in presenting the brotherhood enterprises.

A dinner was held at the South Broadway Christian Church, Denver, Colorado, on the evening of December 7, to which all alumni, former students and friends of Cotner College were invited. President Aylsworth presented a report on the present situation. Elmer Strain, '15, on the staff of the *Denver Post*, was in charge of local arrangements.

Book Reviews

(Continued from page 11.)

and gently this good pastor of the flock points out the pathway of comfort and strength for the sorrowing. It is not surprising then to have the publishers (Cokesbury) write this reviewer that "two large printings of the book are practically exhausted and a third will soon be necessary."

A COMMON FAITH, by John Dewey. Yale Press. \$1.50.

This significant book is a clear-cut statement on religion by America's foremost philosopher. Three positions taken in the book will be of interest. The first of these is his conception of the "religious" as distinct from any religion. The adjective "denotes attitudes that may be taken toward every object and every proposed end or ideal." "Religious" refers to nothing supernatural. In the second lecture Dewey presents his idea of God. It has much in common with the naturalistic conceptions advanced by other thinkers. It is the "active relationship between the ideal and the actual" to which Mr. John Dewey gives the name God. The third thing that demands consideration is his attitude toward institutional religion. He sees in the religious life conceived as above stated not the ruin of the church, but the recovery of its vitality. The "religious" way of life, he believes, has always been the common faith of mankind. "It remains to make it explicit and militant."

—PERRY E. GRESHAM.

DEEDS OF DARING, by Archer Wallace. Harper and Brothers, New York. 1934. \$1.00.

Here is an adventure book with a purpose. Written for boys of the eight to thirteen age, it selects incidents from the thrilling lives of great pioneers of Christian missions and sets them forth in such a vivid way that any normal lad will be fascinated. This reviewer finds in it the answer to the Christmas gift question for a certain very active and imaginative boy he knows. The author is one of those rare people who know how to write for boys, and he writes concerning the most worthwhile adventure in the world.

H. E. F.

SADHU SUNDAR SINGH, by C. F. Andrews. Harper and Brothers, New York. 1934. \$2.00.

Here is the story of one modern saint written by another who equally qualifies through insight and complete devotion for that high name. Sadhu Sundar Singh, after a life of singular consecration and beauty, walked out into the unfathomable silences of Tibet in 1929. Although the question as to whether he yet lives is discussed throughout the Christian communities of India and the world, Dr. Andrews who knew him as well as anybody, believes that he lost his life in his effort to carry his witness of Christ to that inaccessible land. In this book the light which glowed in Singh's spirit is reflected without loss

of power or healing warmth by a lifelong friend. This biography makes whole chapters of the Scriptures glow with the mystic illumination which from that day till this has lighted souls who go the whole way of the Galilean. It reveals what marvelous possibilities the future holds for the Christian world which gave Christian missions to the Orient, and now receives double for all its sacrifice through such lives as Singh and Kagawa.

H. E. F.

GREAT SERMONS ON EVANGELISM, compiled by A. Earl Kernahan. Cokesbury. \$1.50.

Dr. Kernahan is a specialist in the field of two-by-two evangelism. It is his business to arouse churches and communities to evangelistic effort. These sermons are selected with that idea in view. They are not all great but most of them are worth while. This volume would make useful reading as a spur to the pre-Easter evangelistic activities of our churches.

C. E. L.

PRIZE SERMONS, Church management Contest. Cokesbury. \$1.50.

Church Management conducted a sermon contest offering a prize of \$100 for the best sermon. More than five hundred sermons were submitted to the distinguished judges. Seventeen of the best were selected for publication in this volume. The result is a book of unusually high quality sermons. In our judgment the prize sermon on "The Margin of Goodness" merits its distinction. Disciple readers will be interested in the excellent sermon written by Neil Crawford, pastor of the West Boulevard Christian Church of Cleveland.

C. E. L.

THE ROCK, by T. S. Eliot. Harcourt, Brace & Co., New York. \$1.00.

This play carries the same title as Mary P. Hamlin's well-known play. Mr. Eliot, an English poet, wrote this pageant play for the Church of England. A collaborator wrote the scenario.

A group of workmen are engaged in building a church and their difficulties are effectively dealt with through a chorus and historical tableau scenes.

The poetry is charming, truly "whispered to the paper." It is a delight to the most discriminating reader. There is also much real content, as:

"I say to you: make perfect your will.
I say: take no thought of the harvest,
But only of proper sowing."

The basic idea of the play is that a changeless church, an institution, is set above life itself: "Has the church failed mankind, or has mankind failed the church?" Mr. Eliot sincerely believes that all social problems begin and end in the religious problem.

The play contains pageantry, mimetic action, ballet and music. It will be impossible for most amateur groups to effectively produce the drama because of its upper and lower, front and rear stages and fade-outs. However, it will be a valuable

study in technique and craftsmanship for any church drama group.

—JOSEPH EDWARD MOSELEY.

FINANCIAL RECOVERY FOR THE LOCAL CHURCH, by Julius Earl Crawford. Cokesbury. \$1.00.

The author is a well-known leader of the Southern Methodist church in the field of stewardship, this being his third book on the subject. It is a thorough treatise, designed for class use in local churches, and is a competent piece of work. The title though is a misnomer. This reviewer picked up this book hopefully with the idea that it would show us how to "recover" our financial poise by treating the psychology of the depression and the way out for the church. The content is conventional and the title should have been saved for another book really dealing with "financial recovery."

C. E. L.

RELIGION MEETS THE MODERN MIND, by Russell Henry Stafford. Round Table Press. \$2.00.

This is not a book of theology for preachers, though many of them could read it with profit. It is a book for the ordinary man or woman who would like a simple statement of modern belief. It would make a fine text for use in an adult Bible class or an excellent book for the pastor to use to help those who are confused and troubled about their faith. Dr. Stafford is pastor of the famous Old South Church of Boston and is one of the ablest of our younger preachers.

C. E. L.

WHEN SORROW COMES, by Myron Lee Pontius, Cokesbury Press, 75 cents.

Here is a volume of sweetness and light, of comfort and serenity, which helps to bring poise and faith to the sorrowing, and likewise affords for the minister a spiritual compendium of unusual strength and dignity. It is the best book the writer has seen on comfort for the sorrowing. It is not a book of forms and ceremony in any way—not a manual with carefully laid out plans for conducting a funeral, nor a book on etiquette in times of grief. It is a beautiful volume of help for the soul sorely beset with loneliness, and confronting the great mystery of death. It is dedicated to the memory of a beloved daughter who died as she approached the maturity of lovely womanhood. On every page is the longing of a loving father's heart and the assurance and serenity which comes with religious reality. The book contains also a series of beautiful and brief essays on such subjects as:

The Ever Present God; Jesus the Christ; The Church; Sorrow; Death; Immortality; Our Beloved Dead; Does God Send Trouble? The Healing Power of the Passing Years; Does God Answer Prayer?

There is, in addition to other very helpful touches, two brief chapters on music and flowers which are unusual in their suggestion of spiritual peace and comforting symbolism.

This is a rare volume to be used as a gift for those to whom sorrow has come.

STEPHEN J. COREY.

Religious Education in Colegiales

By J. Dexter Montgomery

DURING the months preceding the celebration of the International Eucharist Congress of the Roman Catholic Church in Buenos Aires there was an awakened interest in religious matters and some noticeable enthusiasm aroused in the populace as a whole. The evangelical churches, recognizing this aroused interest in religion, endeavored through special lectures, special meetings and pamphlets to help those of its fold or of its following, to a better understanding and a deeper appreciation of true religious values.

During these months our church in Colegiales put on a constructive program of religious education through two series of conferences in which capable and enthusiastic speakers of different evangelical churches in the city took part. The first series of four lectures was held in the month of August and was sponsored by the Sunday school. The following topics were treated: "The Eucharist in the Primitive Church" and "The Eucharist in the Medieval Church" by Dr. B. Foster Stockwell of the Union Theological Seminary. The third on "The Lord's Supper" was given by E. C. Balloch of the Central Methodist Church. And the fourth on "Religion and the Public Schools" was given by Professor Santiago Canelini, pastor of one of the leading Baptist churches.

The second series of conferences was presented during the week of October 2 to 7, which was the week preceding the International Eucharist Congress. The young people's organization of the church was enthusiastically active in helping to organize and carry through these meetings. The subjects treated during this series were the following: "The Protestant Reformation and Social Progress" which was ably presented by Jonás Villaverde, a Lutheran minister of the city; "The Fictitious Christ of the Catholic Mass" was treated by A. G. Tallon, a minister of the Methodist church; "The True Christ" and "The Quest for Christ" were given by Robert M. Logan who has had a long and faithful service as a missionary in the Baptist church; "The Crucified One" was well presented by Carlos de la Torre, minister of the Baptist church; and "What Is Religion?" was an instructive and inspiring sermon given on Sunday night by J. E. Gattinoni, Bishop of the Methodist church. There was a faithful attendance throughout the series by the members of the church and a limited number of new people came. As one views the difficulty with which new people are brought into the church for conferences of this nature even with extensive publicity, it is realized how strong is the hold of the Roman Catholic church on the minds of the people on one hand and on the other hand how effective is the sway of prevalent atheistic philosophies.

It is felt, however, that these were timely subjects and that they were well presented. Our children were hearing ref-

erences to the Eucharist, and its meaning discussed by all types of minds, and it was valuable to present it and subjects related to it in an intelligent, instructive manner.

Sowing and Reaping

TWENTY-TWO years ago two sowers went forth to sow, going in and out the byways in a Ford car gathering little children into their garden. They patiently and lovingly sowed, cultivated and nurtured that little garden of eight lives and sent them out into the larger world. Now is come the time of reaping and we are all rejoicing in the beautiful harvest. Those two "sowers," whom we honor are yet in our midst, Mrs. Ella Lee Piper and Miss Fannie Collins. The harvest follows—a distinguished young traveler and university professor is drawing large groups to his study class in First Church, Los Angeles; this young professor, Kazuo Kawai, was one of that class of eight twenty-two years ago, as was also Miss Kimi Mukaye now Y. W. C. A. secretary in San Francisco; and Miss Shizu Kawai, home economics teacher in Margaret K. Long Girls' School, Tokyo; Kenichi Matsumoto, a rising commercial artist and leader of younger boys in our Japanese Church; Miss Hana Takashima, nurse in the Japanese children's home. Besides, two young women of this class have recently established homes of their own, one in Japan and one in our own state. This brings us to the fulfillment of every devoted teacher's dream—that one shall be inspired to follow and carry on that same work of leading forth little children into abundant life. Miss Yone Kuwahara, in the same devoted spirit of her first teachers, has returned this fall to her old kindergarten as one of the teachers of the nursery school age group. Miss Kuwahara is a graduate of Whittier College and has had valuable experience teaching English to groups of Japanese mothers. Her mornings are generously given to the work with the little children while her afternoons are filled with the classes for mothers in various parts of the city. One of these classes is with our own mothers' group once a week.

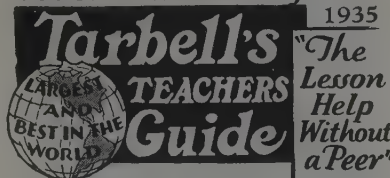
POLLY DYE,
Japanese Christian Institute.
Los Angeles, California.

"The Blind See"

YESTERDAY died, over eighty years of age and bowed with his years, Mohan the Big's father. He developed cataract in his one eye three years ago so that he could no longer see. He had been so deaf before that time that one could say that he could hear from his hand all that he could from his ears. He came for operation. We could not tell him how to cooperate with us to make his operation more successful and prevent accidents. The efforts to make him help only agitated his ancient frame the more and he already had a paralysis agitans. By using all the powers used by careful practitioners of veterinary

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medicine his cataract came out. The immediate result was good. He could count fingers and he grunted an apparent approval of the result. By his lively interest in the fact that he could see again he increased our difficulties. We could not tell him to shut his eye instead of trying to open it all of the time. The next day he needed a laxative but he would take no medicine. The following
(Continued on page 47.)

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Ministering to the Indians

AFTER serving in Puerto Rico and Mexico as a missionary, L. D. Granger, it seems, has to be doing some kind of missionary work. At present he is director of religious education at Sherman Indian Institute, Riverside, California, where the United Society helps to support the work through its appropriation to the Home Missions Council and Council of Women for Home Missions. We quote from his letter telling something of conditions as he finds them there:

"At present under the changed policies of the Indian Commission some of the grades have been eliminated here at Sherman. The eighth is now the lowest grade. The student body numbers about 700 this year. Of this number the large majority indicate themselves to be Protestants. With the new policy of entire freedom in religious instruction (I mean by that, absolutely no compulsory religious services and no religious instruction during class hours on the campus) it is now difficult to attract and hold these youth. Our chapel is quite ample for the work and is situated across the street from the institute. Under the new situation there has been a natural diminishing of the attendance though we receive splendid cooperation from the faculty members of the institute. Our plan of services runs this way: eighth and ninth graders meet first in the main auditorium for worship. Following this period they enter classes for religious education. Those of the upper grades meet in separate classes first, then meet together for a worship period. In the worship services we have been having a steady attendance, increasing gradually, we have observed, during this last month. Our classes in religious education or at church school have fallen off to a meager attendance. So we are faced with a serious problem—the Christian training of the youth.

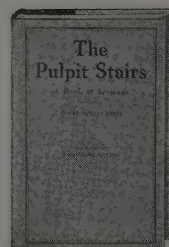
"During the week in the evenings, we have charge of Y. M. and Y. W. C. A. clubs for the boys and girls. This work is flourishing and has good possibilities. These groups meet on Thursdays. Mondays we endeavor to develop special music for the Sunday services and programs we intend to carry into the churches which request an Indian program. The boys are coming out for singing classes and are revealing genuine talent along these lines. Right now we have no classes for further training in the religious life. Our efforts to meet this problem will be slow for a while, I feel. In the work I have the assistance of Miss Veva Wight who is supported by the churches of Riverside. She handles the girls' work, is my associate worker and has been of inestimable help."

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By
EDGAR DE WITT JONES

Foreword by
JOSEPH FORT NEWTON



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Prophetic
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Scriptural
Interpre-
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United Christian Missionary Society

From Churches and Individuals

	General Fund	Decrease Aect. Withdrawal of Benev. & Ch. Er.	Increase	Special Funds	Increase
Churches -----	\$ 35,121.65	\$ 2,146.35	\$ 1,369.91*	\$ 475.50	\$ 141.58*
Sunday Schools -----	11,992.43	3,107.15	270.27	70.00	41.00
Christian Endeavor Societies -----	685.83	22.83	140.01*		
Missionary Organizations --	73,667.87	1,053.31	8,563.21	130.00	25.31*
Individuals -----	4,283.03	3,086.15	1,194.70*	1,344.00	72.00
	\$125,750.81	\$ 9,415.79	\$ 6,128.86	\$ 2,019.50	\$ 53.89*

From Miscellaneous Sources

Bequests -----	\$ 10,573.44	\$ 760.00	\$ 7,323.44	\$ 25.00	\$ 525.00*
Interest (U. C. M. S.) -----	31,499.75		9,565.81	859.95	677.22*
Receipts (Old Societies) --		18,677.62			2,657.04*
Interest (Old Societies) --	8,248.73		1,854.84*		
Home Missionary Institutions -----	26,285.51		10,633.03		
Benevolent Institutions --		19,962.11			
Annunities -----				10,750.00	9,600.00
WORLD CALL Subscriptions and Advertising -----	11,553.09		3,503.45		
Literature -----	9,108.76		558.10		
Miscellaneous -----	14,707.52	478.59	933.36	1,386.52	368.05*
	\$111,976.80	\$39,878.32	\$30,662.35	\$13,021.47	\$5,372.69

Board of Education and Cooperating Colleges

Churches -----	\$4,812.44	\$3,087.75*
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*Decrease.

The Missionary Register

Missionaries Going to the Field

Miss Agnes I. Fishbach, Paraguay; February 2, SS. "Delnorte," Delta Line, New Orleans, La.

Missionaries Returning From the Field

Mr. and Mrs. E. C. Davis, leaving India, February 26.
Mr. and Mrs. S. S. McWilliams, Argentina; arriving New Orleans, January 15, SS. "Delnorte," Delta Line.

Deaths

Carl L. Olin, Akron, Ohio, father of Mrs. F. L. Rowe, Africa, October 28.
T. F. Trimble, Winchester, Kentucky, father of Mrs. W. E. Davis, Africa, November 20.

"The Blind See"

(Continued from page 45.)

day he would take no cathartic or other treatment. Efforts to make him listen to reason were as successful as efforts to make him hear at all. The fourth day he started to move about queerly and shouted at times, showing that he was perhaps losing his mind. The bandages were removed from his eyes and not put on again. It was dangerous business. Fortunately, seeing helped him recover his senses. He quieted down when he saw his son by his side, breathed as some one might coming out of anesthesia and gradually oriented himself with a world he had nearly lost to his mind.

Old Mohan is dead and buried. Your Mungeli Hospital gave him three years of vision. No one would say it was not worth while to give a man sight for just three years. Who knows? Perhaps he lived three years because he could

see again. His sight was useful to him until he died.

—VICTOR C. RAMBO.

Mungeli, India.

"For Her There Is No Hope"

I would show you a Brahman widow, shunned, despised, hopeless, wailing her loss. No joy in this world for her now and no hope in the hereafter. It was Easter morning when I met her. I told her the story of the Resurrection so long ago and of Him who said to a woman, "I am the resurrection and the life." I told her what his victory over death means to us. When I had finished, she looked into my face and said, "If I could believe that I would never grieve again. My heart would be filled with joy and peace." Then she sighed and began wailing for, for her, there was no hope.

—JENNIE V. FLEMING.

Mungeli, India.

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Unemployment and Prayer Meetings

Vincente Ortiz, who grew up in the Bayamon Orphanage in Puerto Rico, and is now pastor of our largest church there, said to me: "My people have no work and we do not try to have a noonday meal. We have a cup of coffee in the morning and some food toward evening. Since we have no work and no food to cook, we are having prayer meetings at noon every day."

—FLORENCE MILLS.

Puerto Rico.

The Last Page

Other Fellow's Conscience

Lucile had been taught that something within her called conscience told her when she had been good and when naughty.

One day after a somewhat stormy play with a small cousin about her own age, she said to her mother:

"Mamma, that thing told me only once today that I was naughty, but I heard it talking to little Thomas a whole lot."
—*Baptist and Reflector*.

He Always Fits

A peg that's round won't fit, I found,
In any hole that's square;
But if a boy that's square is round,
He'll fit in anywhere.

Don't be afraid to soil your hands,
Don't wear a lazy frown;
You can't make footprints on the sands
Of time by sitting down.

—*Selected*.

Happened for the Best

The big game hunter was telling his stay-at-home wife all about his encounter with the Bengal tiger and how he had finally shot it. "Yes," he wound up, "it was a case of the tiger or me."

"I'm so glad it was the tiger, dear," she said sweetly, "otherwise we wouldn't have this lovely rug."—*Congregationalist*.

Smith: "My wife sure is thrifty. She made me a necktie out of an old dress of hers."

Jones: "That's nothing. My wife made her a dress out of one of my ties."
—*Capper's Weekly*.

Just to Start With

The business man's son, his school honors thick upon him, intended to teach the world in general, and his father in particular, the manner in which modern commerce should be conducted.

"You may rely on me, Father," he said on his first day at the office. "I will devote my whole life to the interest of the business. It will be my ambition to keep the family name free from stain."

"That's the spirit," said his father. "Ask the office boy for some polish, and go and clean the brass name-plate on the main door."

Bricklayer (first day on job): "Guess I can't work here; there's no place to park my auto."

Boss: "No, you won't do. We can only use bricklayers who have their own chauffeurs."

Wolf, Not Sheep

The late Rev. Samuel Chadwick once appeared before a magistrate to oppose the granting of a license.

Counsel for the brewers took the line



Salt

I do not mind if a man is dumb, if only he is a bit humble. It is the cocksureness rather than the limitations of the man who is dumb that makes Christian forbearance so difficult.

It is good to be a modern; or to hold great fundamental convictions. It is when the *ist* of mentally closed partisanship steps in—and the modern-*ist* forgets to be reverent, or the fundamentalist to be kindly—that danger lurks.

With money man can destroy germs of ravishing disease; he can bring the boon of plenty to famine areas; he can clear the path to the heights to aspiring youth; he can girdle the earth with benefactions.

And with money a man can raise up a son whose supreme interest is in trouserings.

that the court was no place for a minister. "I should advise the reverend gentleman," he said, "to go and look after his sheep."

Chadwick replied: "The sheep are all right. I'm here to look after the wolf."
—*New Zealand Methodist Times*.

"Now, James," said the teacher, "can you tell me what George Washington was famous for?"

James pondered the problem deeply. "Well," he finally answered, "I guess it must've just come natural to him."

Rowe: "But you admit your night-watchman sleeps. I wouldn't have a man like that on the job."

Towe: "Oh, but my man makes more noise asleep than awake!"—*Pearson's*.

Curate: "Tell me, little girl, where were you born?"

Little Girl: "I wasn't born—I'm a stepchild."

"Were you nervous the first time you asked your husband for money?"

"No. I was calm and—collected."—*Tit-Bits*.

Jinks: "I've bought the little lady a machine of her own."

Blinks: "Packard, Lincoln, Marmon or Buick?"

Jinks: "Maytag."

In 1828

Someone has dug up the records of the Lancaster, Ohio, school board back in 1828. In these records there is an account of a proposed debate as to whether railroads were practical or not. Permission was asked to hold the debate in the schoolhouse, and the records of the school board meeting ran as follows:

"You are welcome to use the school-room to debate all proper questions in, but such things as railroads and telegraphs are impossible and rank infidelity. There is nothing in the Word of God about them.

"If God had designated that his intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam, He would have foretold it through his holy prophets. It is a device of Satan to lead immortal souls down to Hell!"

Not Guilty

Odd humors of the recent earthquake: Two California children who had been reproved for making too much racket came to their mother after the first tremor and one exclaimed: "We didn't do it, Mother, honestly we didn't! It shook all by itself."—*Kansas City Journal-Post*.

"And So to Bed"

Outside my window,
Now that nights grow cold,
I hear small frosty sounds;
The earthy mold
Settles itself to slumber;
The dark roots
Drowse with rich dreams
Of past and future fruits.

The gray curled grasses
And the chilling stones
Nestle and croon
Like human flesh and bones.
And the dropped leaves
Blow down the wintry street
Making crisp sounds
Like children's running feet.

—BARBARA YOUNG.
—*New York Times*.

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"SELLING WORLD CALL," a fifteen-minute dialogue between a WORLD CALL secretary and a prospective subscriber.

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Miscellaneous

"OUR FRIENDS SPEAK OUT," brief statements from a half dozen prominent people about why they read WORLD CALL.

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